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THE TRACTARIAN MOVEMENT.

An Essay on the Development of Christian Doctrine. By John Henry Newman, author of Lectures on the Prophetical Office of the Church. *Oculi mei defecerunt in salutare tuum, et in eloquium justitiæ tuæ.* New York: D. Appleton & Company, 200 Broadway.

THE "Essay" of Mr. Newman may be regarded as prominent among "signs of the times." The fact of its appearance indicates a favorable moment, at which to take a retrospective survey of the characteristic features of that movement, which has resulted in the conversion of the distinguished author from Anglican schism to Catholic faith and unity.

Human institutions, unlike the ONE of divine origin, undergo mutations and exhibit phenomena, regulated, as it were, by a law incident to the very imperfection of their being, near akin to the changes, from birth to dissolution, taking place in the natural body. Man passes by a series of transitions from the cradle to the tomb. States rise and fall in the gradations of empire. The same with all other institutions of human origin. We may extend the illustration from external features of society, to schools in philosophy and *pseudo*-religious systems. Providence, for its own wise ends, allows the latter to run their permitted course, and then closes upon them the scene of life. Emancipated truth arises, and again flourishes upon their ruins.

Religious innovation, resulting from, or following in the train of the so-called reformation, has deeply and sadly checkered the history of the last three centuries. But, if we may regard the peculiar religious aspect of the times, and particularly the developments of very recent years, we can not but note movements throughout the entire ranks of dissent, amidst the disunited members of the Protestant family, unusual and dissimilar from any that have happened since *protesting* first came into fashion.

These appearances are not confined to any portion or geographical division of sects dissenting from the church, but exhibit themselves in almost every nation of Europe; in America to a remarkable degree; and throughout all denominations and persuasions separated from the *one* true fold. It is not within our present purpose to trace out or classify these remarkable, but quite natural developments. Were there space and time for the purpose, we should feel inclined to show that they might be attributed correctly to one or other of *two* compelling impulses, now active within every member of the Protestant body; one springing from a *conservative,* the other from a *radical* tendency; the former aiming at Catholic unity, the latter essaying in "the lowest deep a lower deep" of error and unbelief. The occurrences of our day enable us to lay down this classification, and reduce within it one and all of the unusual developments in question. We are not bound at present upon that course of inquiry. We now seek to illustrate briefly some few topics, of great interest, connected with the past and present annals of "Anglicanism," as it is called; particularly a prominent point of view, in which may be regarded with profit, that recent and happy series of events which has resulted in joy and thanksgiving to the Catholic heart.

The religious community of Europe and America, of all grades from Catholic to semi-infidel, looks on, in curious and perplexed wonder, at the contests; the bitter recriminations; the varieties of opinion and practice; the unharmonious confessions, professions and pretensions existing within the established church of England and its affiliations. Call what you will that "thing of shreds and patches;" whether a *church,* "the church," or "the reformed Catholic church:"* we say call that body by whatever name it may be known among friends and enemies, all must admit that at this time it presents a most lamentable spectacle for a religious community. Its symbols are made to mean nothing, or to speak every meaning in turn; its standards to rest upon a slippery or a sandy foundation, as may best suit the convenience of those professing to abide by them; its morals too easy, and its principles too accommodating, to suit even the modern philosopher and fanatic! The position of this modern Babel of creeds and practices, is at variance with every idea of church union and concord.

The general movement now taking place in every branch and outpost of Protestantism, to which we have alluded, has evidently communicated its influence to the church of England. There is a marked difference, however, between the manner in which it affects the latter body and its fellow Protestant sects. The profound movement within the establishment is indeed conservative for the most part in character, but yet possesses peculiar and distinguishing features. Tractarianism, or "Puseyism," as it has in a *diminutive* sense been called, consists not in the elimination of any new principle, or the foundation of a new system. Its character is far different. It is but the continuation of an ancient struggle under more favorable circumstances, and of an old contest under a new name. Arianism, Calvinism, Lutheranism are titles which designate, not alone organizations, but also certain principles, or innovations upon principle. Tractarianism differs from all these in origin and the causes that called it into being. By it no new doctrines are evolved, no discoveries in morals or observance claimed, or reforms contended for. It rather consists in a claim, that what already exists should be acknowledged and brought into action; that a feature of its youth and

* In a late episcopal address, upon a solemn official occasion, by the English Protestant bishop of Worcester, occurs this passage:

"Be cautious in the adoption of terms which have become the symbols of a party. Thus the term *Catholic,* as applied to our church, can not be objected to..... We pray in the liturgy for the good estate of the Catholic church, in which case, to avoid ambiguity, it were to be wished, perhaps, that *Universal* had been preferred.

manhood should be admitted as a prominent trait in the old age of the establishment. Tractarians, in fine, contend for the triumph of an old element within the body, of which they constitute a prominent part, and are distinguished for numbers, influence and learning. The contest, between them and their opponents of the low-church party, is not now begun. Far otherwise. It has been fiercely car-

But when it is recollected that this is, I believe, the only passage in the liturgy in which this term is used, (*for the creeds can hardly be considered a part of the liturgy,*) *is there not an* AFFECTATION *in applying it on every occasion to our* PROTESTANT REFORMED CHURCH?"

The *English Churchman* thus comments upon the advice:

"When the English church is struggling to make good, before men and angels, her right to the appellation of *Catholic*, when Rome is denying her claim, when her true hearted sons would as soon cease to be called Christians as Catholics, what heartlessness, what cruelty, nay, what treachery is there in a prelate's coming forward and denouncing the title for which the church is thus agonizing, as an AFFECTATION! We suppose that from the Ascension of our Lord, till this day, no bishop ever surrendered for his communion this first and great note of a church. The bishop of Worcester, *ex cathedra* and spontaneously, comes forward to renounce and denounce it!"

A certain American "Rt. Revd.," who has been much before the public of late years, once in a most undesirable and not very reputable position, and who since may we presume be considered, in legal phrase, as *functus officio*, employed the expression, "*The Reformed Catholic church in England and America,*" in his annual report before a convention of his *late* diocess. There is no calculating to what heights that personage might have flown ere this, had not his wings been untimely clipped by his official brethren.

This question of *name* formally came up before the "General Convention of the Protestant Episcopal church in the United States," at Philadelphia, in the house of clerical and lay delegates, October 5, 1845. We make the following brief extracts from the *debate* on that occasion:

"The Rev. Dr. Hackel from the committee on elections, made report of the list of delegates entitled to seats.

"A motion was made to accept the report.

"Mr. H. A. Dubois, of Ohio, took exception to the report. He said that if there was not the name of a Romish priest thereupon, there was at least that of a person who styled himself a 'Presbyter of the reformed Catholic church.' None had a right to seats in this convention but members of the Protestant Episcopal church.

"The gentleman was loudly called to order, and there were several simultaneous motions to accept the report.

"The Rev. President said that Mr. Dubois was certainly in order. He was speaking on the question of the acceptance of the report.

"A delegate inquired if Mr. Dubois did not believe himself to be a member of the reformed Catholic church.

"The Rev. Dr. Strong, of Mass., said that he was a presbyter of the reformed Catholic church.

"Mr. Dubois declared that he knew no one as a member of this church but "Protestant Episcopalians," and he had a certain person's own declaration that he was a presbyter of the reformed Catholic church in the United States.

"The Rev. Dr. Brooke, of Cincinnati, moved that the report be laid on the table.

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"Mr. Dubois then offered the following:

"*Resolved*, That the style and title of this church is the Protestant Episcopal church in the United States. . . . A name was not always a shadow; it is sometimes a thing. There were important legal rights dependent upon the name of 'Protestant Episcopal.' Again, he was opposed to the indefinite postponement, because such action was liable to misconstruction—it might be thought that the convention was indifferent to an apparent tendency towards Romish corruption. It was useless to disguise the nature of the questions which were to come up. We must prepare by prayer. The question must come, and come upon its merits. Let us meet it and all similar questions manfully. Inform the church that we are firm in Protestant principles, and are not to be sold to Rome. We must express an opinion to prevent misconstruction.

"The Rev. Dr. Tyng said that the designation of the church was the Protestant Episcopal; the term was stereotyped; every one knows it; it is on every document issued; that was the first division of the resolution; he would dismiss that; the second branch was entirely different; that referred to documents; if to public documents of the church, there was no difference of opinion; as the term Protestant Episcopal was always used; but private and irresponsible documents were another matter. It was a matter of perfect indifference to him what title the writers assumed.

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"Mr. Dubois proposed to withdraw the resolution, provided the subject should be referred to a committee.

"The Rev. Professor Ogilby declared his determination to claim the title of a presbyter of the reformed Catholic church, the holy Catholic church, or the Catholic church, subject to restriction from no power whatever.

"The Rev. Mr. Dobb, of Ohio, proposed that the whole subject be referred to a committee.

"The Rev. Dr. Mason, of N. C., discountenanced all action upon the subject of mere names. Being all Catholics, and all Protestants, it was idle and useless to make a declaration of what we were. The creed established enough. The convention could not carry into effect such an enactment as was proposed. The resolution was worse than a nullity. It nullifies itself. He beseeched the house to pause before it took action on individual conduct of such matters. It was impossible to say where it would end.

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"Mr. William H. Macfarland, of Va., admonished the mover and his supporters that, by passing the resolution in its present shape, and at the present time, they might withdraw from the advocacy of the principle they sought to establish, many who were with them very heartily in sentiment. He moved that the member who offered the resolution have power to withdraw the same, and called for the question.

"The motion was carried."

ried on since a period not long after the very origin of the establishment itself. This will appear from the most reliable and accessible historical data. The continued commotion, amidst conflicting elements, that has existed within the church of England, although assuming from time to time a variety of appearance, may yet be viewed under one aspect. It has been a perpetual controversy between two contradictory tendencies, by their very nature and character unable to co-exist in the same individual or system, and we can not surely wonder if, amidst the internal conflict, the body thus torn and agitated exhibits marks of a feverish and fitful existence. All the contests in the English church, since its separation from unity, springing from this or that circumstance, under one or the other leader, and actuated as they have been from diverse impulses, yet arrange themselves under the banner of one or the other of these opposites. Minor opinions, distinctions, and controversies give way to the preponderance of that one theme, the main and influential cause of all the strife. CATHOLICISM and CALVINISM are the two contending powers. The ecclesiastical historian tells us of a heresy in the first ages of the church, which maintained the existence of two principles, of light and of darkness. That good and evil held a united, and yet divided reign in the soul, and that the will took its direction as either one or the other of the counter powers predominated. In the same manner truth and error have ever contended together, within the bosom of the Protestant establishment of England, for the mastery. We may trace the struggle in its history, its confessions, its discipline, its rites, its rubrics, and the works of its standard bishops and divines. The writings of the English church of successive eras of the reigns of Henry, Edward, Elizabeth, James, Charles, and their successors, are now continually quoted, as we well know, by men of extreme opinions, both of the Anglican and American Episcopal churches, to sustain dogmas and sentiments upon religious topics the very antipodes of each other. The tractarian finds Anglican authority in abundance favoring his view of the "articles," and upon other points of doctrine and discipline. The ultra-Protestant of his church, in turn, finds among the most orthodox pillars of the establishment in former days, Calvinist progenitors of the true Geneva school. Examples in abundance present themselves. Dr. Pusey appends to his celebrated sermon, "The Holy Eucharist a comfort to the penitent," as published, extracts from the "Homily on the Sacrament," and from the works of no less than thirty-six early Anglican divines, nineteen of them bishops, favoring his view of the real presence. The "Tracts for the times" are made to depend in a great measure, by their able authors, upon proof derived from Anglican authority. They are, in part, an ingenious compilation of precedents from the archives of the establishment. The opponents of tractarian opinions, at the same time, are equally confident in their appeals to the past history and records of *their* church. Not only so, but they even profess to find in that history and those records ample and most convincing reasons why their more Catholic fellow-members should be excluded from participation in the substantial good things of their common mother. They would even *appropriate* the establishment altogether, were power at hand at all in proportion with the authority for so doing. The champions of opposing opinions, in the strife now being waged, as seldom before have contended hostile sects, select weapons for the fraternal (!) struggle from one and the same armory.

We have said that the contest commenced from a period soon after the birth of Protestantism in England; a position that may readily be sustained. The English church ceased, indeed, with its separation from the holy see, to be Catholic in *spirit;* Henry, in other respects, was no "reformer," and, although the prin-

ciple of change was introduced with his great innovation upon the gradation of ecclesiastical authority, still, under his headship and during his reign, Catholic doctrines, practices and forms were mostly retained. The church under him was not entirely Protestant. Of all the *then* separated bodies, it was

"The least *de*-formed, because *re* formed the least."

His iron hand warded off the influence from the eccentric efforts reformers were then making throughout the countries of the continent. By his "six articles," he confirmed all the leading tenets of the Catholic creed. He retained the mass, although in a mutilated form; the use of sacred emblems, and nearly the entire round of Catholic observances. A Catholic successor might, with an almost imperceptible change, have reëstablished the ancient worship, as popular feeling was strongly in its favor. We must look at more recent history for the period at which Calvinism obtained a foothold in England. Edward's short reign was disastrous to religion. The externals of the old faith underwent pillage and destruction. Christian architecture and decoration suffered almost a death blow. Through the efforts, and at the instigation of Cranmer, the influence of the "reformers" began to tell upon doctrine and worship. An entire revolution took place in religious polity as far as government could influence the faith of the nation. England on a sudden found herself Calvinistic. But the death of the royal puppet checked the career of Cranmer. He saw the reformed edifice, raised at such expense and labor, crumble away with speed such as had attended its erection. So effectually was all trace of Cranmer's innovations removed during the reign succeeding, that, at the accession of Elizabeth, England had to be made Protestant anew. During her reign, Calvinism first obtained a permanent foothold in England. Its elements had, indeed, first been introduced by favor of Cranmer. Those most forward in making the English church such as it was at the death of Edward became open participators in Cranmer's rebellion, and prudently expatriated themselves at the accession of the sovereign against whose right to the crown they had conspired. Among them were included many ministers of Edward's reformed church; others, also ministers of that body, equally obnoxious on the ground of conspiracy and disaffection, but not as fully favoring the designs of ultra-reformers upon the English church, also banished themselves beyond the power of Mary. The exiled clergy, of either party, found homes, as chance directed, in France, Flanders, and cities of Germany and Switzerland; of the latter, especially at Frankfort and Geneva. The Calvinistic tendency among the greater number was thus strengthened, while the more moderate, perhaps in part from a spirit of contradiction, fell back more strongly upon Catholic views. A controversy in consequence, unexampled for virulence, arose among this handful of strangers in a strange land. A Protestant historian of standing remarks: "It is hardly credible what heats and divisions, factions and parties, these personal quarrels occasioned among a party of strangers, to the scandal of religion and their own reproach with the people among whom they lived." It may well be supposed that the exiled ministers returned to England upon the accession of Elizabeth, in no very amiable mood for harmony as members of the same establishment, and professors of the same faith. "Puritanism" dates from Frankfort as to its principles and distinctive features; the *name* was subsequently applied in 1562. The expatriated ministers brought it with them as an element into the English church as reconstructed by Elizabeth. It is almost needless to add that the terms Calvinist and Puritan have been from thence synonymous, at least in England. During the long reign of the new queen, two parties are definitely to be traced in religious affairs. Elizabeth inclined to favor the old

faith, but especially Catholic discipline and ceremonies. She found staunch supporters and opponents equally violent among the Puritans. The queen favored the former, as the history of the reign shows, while the latter experienced severe opposition in every attempt to carry out their peculiar views. The English church was once again remodelled. Many of the statutes of Edward VI were restored. A book of common prayer, from the second or amended prayer book of Edward's reign, was formed, but with alterations and additions. It was purposely left obscure and ambiguous in many particulars, partly at the instance of, and in deference to the queen, and in part through the ingenuity of the clerical compilers, who endeavored covertly to frame particular passages so as to admit of different senses. Many Catholic features were thus in effect engrafted upon Edward's more Calvinistic volume. The new prayer book was ordered by legislative act alone to be used in churches as the form for public service. Elizabeth also caused many of the external forms and features of Catholic worship to be retained. The "Thirty-Nine Articles" were about the same time constructed from Cranmer's formulary, consisting of forty-two. Several omissions and amendments were made, which had the effect of rendering some features less harsh, and introducing more than one ambiguity since taken advantage of. The articles, in their present form, were adopted by the convocation of 1562, and subsequently by act of parliament in the 13th year of Elizabeth. They are generally classed by writers on symbolism among Calvinistic formularies. They have, however, been made to serve the purposes of the Lutheran, the Arminian, and others holding opinions the most diverse. The greatest latitude of interpretation has since been sanctioned or permitted. The more Calvinistic articles have been made to bear even a Catholic sense. By the same convocation of 1562, many other important regulations for the new establishment were adopted. Among them, subscription was required to the liturgy, ceremonies, and discipline. This last regulation was aimed at the Puritans. The prayer book and articles had not been modelled in a manner to suit their ultra views, and they also demanded a more thorough reform in every branch of discipline and worship. They refused subscription and conformity, and yet managed, throughout the long reign of the queen, to keep their position in the establishment, in the face of the royal authority and penal laws. Zeal for the promotion of their principles gave with them the sanction of seeming rights to the inconsistency of tenacious adherence to a communion, with whose established doctrine and discipline their own were at variance. They had resolved, with the obstinacy of fanaticism, to revolutionize the English church. The result, in a measure, justified their hopes. Subsequent events conformed the standards and practices of the English church more nearly to the model desired by them; at least ambiguity of interpretation was admitted by recognised authority, which allowed the continuance within the church of those holding opposite opinions and sentiments. The conflict within the establishment, during the reign of Elizabeth, was confined to discipline and ceremonies. At the convocation of 1562, a petition was presented from thirty-two of the clergy, representatives of the Puritan body, against the use of the sign of the cross in baptism, kneeling at sacrament, copes, surplices, gowns, saints' days, festivals and holydays, "bearing the name of a creature." This petition was wholly neglected by the convocation; it serves, however, in the present connection to show the points of contention between the parties in the established church at that early period. Encroachments by the Puritans were comparatively slight during the reign of James. The church for the most part under that prince preserved its more Catholic features. It would have been happy indeed for the cause of piety and good morals had their

influence been in other respects equally stationary, but it was attended with most disastrous results during several reigns. Indeed the history of the establishment bears out the assertion that, whenever the Catholic element has preponderated within it, piety and religion most flourished, and *vice versa* during the prevalence of the opposing opinions. Every tyro in history is familiar with the religious struggles of the reign of the first Charles. In them we trace a continued collision between the conservative churchman and the Puritan. Under the primate Laud, a surprising reaction took place in favor of the former, unfortunate and unsatisfactory in result, but an evident proof of the Catholic feeling that would have developed itself further in the Anglican church, had it not been for the pressure of the Puritan faction. Religious enmity, as well as political hostility, succeeded in the overthrow of the church and government under Cromwell, and the same, but in an opposite direction, jointly triumphed at the restoration. Then the Catholic principle once more assumed a decided superiority, which was again lost in the sort of religious, as well as political, compromise attending the settlement of the English crown upon William of Orange. That compromise was not so much injurious to the establishment from actual innovation, as from the introduction of that latitudinarian spirit that has since prevailed and commanded acceptance. The household of the English church has since continued to be divided among wrangling tenets, whose jarrings, recriminations, and mutual retaliations, there is no authority to suppress. We have been somewhat particular in describing the first array of the Catholic and Calvinistic principles against each other within the Protestant church of England. We do not propose to trace more accurately, at this time, the long and bitter contest which, with alternate defeat and advantage, brings the history of the establishment down to the immediate rise of the "Anglo Catholic" movement of our day.

The "Tractarian" movement originated about the year 1833, and is but a chapter in the history of that same struggle we have attempted to trace, from its origin, through some of its most prominent phases. In it the Catholic and Calvinistic principles still lead the contest. It is not *now*, however, a struggle for mere supremacy. The contest, on one side, possesses a peculiar and more noble feature. We must seek its motive and impulse in the religious and political history of the period just prior to the above year.

State connection has proved, at the same time, the protection and bane of the English church. It prolongs the cohesion of its parts, but the ruin of its more spiritual features. The establishment continued in apparent vigor during the first decades of the present century, even whilst the destructive agency of dissent and dissension was busy at its vitals. In the cold and sleepy indifference which had fallen upon its heads and main members, the progress of the internal enemy was not appreciated, if perceived. The state continued the even tenor of its support and connection. This contributed to the feeling of security. It required a shock to arouse the attention of the slumbering churchman to his danger. Such an incentive arose. Events, almost revolutions, following fast upon each other, gave warning after warning of the impending danger. Among the most prominent were political occurrences, the increased latitude of non-conformity, and open dissent. By the former government became unable to continue, as theretofore, its exclusive and engrossing favoritism for the establishment. The Catholic and "dissenter" had made their power tell upon the legislative body. The emancipated victims of penal law were found sitting, in the commons, on the same bench with the sworn supporter of the law-church. Other voices, besides that of the churchman, began to exert with force influence upon the debates and

measures of parliament, the policy of the crown and conduct of the ministry. The repeal of the "test and corporation" acts in 1828, "Catholic emancipation" in 1829, the "reform bill" of 1831, the suppression of the Irish bishoprics by the act of government in 1833, and other measures, opened the eyes of members of the establishment to the fact that a new era had arisen in the history of British ecclesiastical legislation. Other causes aided in opening their eyes. Within the church itself, also, a new and startling spirit of innovation had arisen. Writers within her pale, ecclesiastical and lay, under implied or permissive sanction, began to indulge in a latitude of discussion and suggestion full of danger. By them were disseminated disdain for authority, a taste for rationalizing theology, hostility to the theory of "church and state," a desire for reform of the establishment, for expurgation of her liturgy, and deep disgust with her alleged abuses, corruptions and errors. Proposals were even put forth gravely, and discussed, for the abolition of the creeds, especially the Athanasian, the removal of all mention of the blessed Trinity, and for other changes, equally startling, in the public worship. The rapid progress of actual dissent appealed also, with startling energy, to the instinct of self-preservation. Religion had fallen into contempt, piety was at a low ebb, the established clergy were despised by the people and the nation. Among the great body of that ministry, and of their charge, all enthusiasm, life, activity, and zeal in the things of religion, were abandoned. The growing depravity was looked upon by that large portion of the English church with a stupid, indifferent eye. Not so, however, with churchmen of every grade.

The abode of learning that had been last to relinquish the faith of England's better days was first to exhibit a spirit equal to the growing emergency. Oxford came forward in the time of trial. It was perceived, by sagacious men of that university, that state protection had become a broken reed, and no longer to be relied upon; also that the "church of England" must trust alone to her own recuperative energies. What barrier could be effectually opposed to the daring progress of error, dissent, and disaffection? This was the first and great question. Something to revive the vital life, within the English church herself, was imperatively demanded. The cause that had driven the Methodists and others from her ranks was still active, and threatened greater defections, unless a remedy might in time be discovered and applied. No element, prevalent in the establishment in its then position, seemed available to that end. The Protestant principle had been already too often tried—in fact, was then prevailing—and had been the influential agent in the troubles and corruptions so much deplored. It were, therefore, folly to look for relief in that direction. In the extremity was appealed to, that wise and time-honored maxim, of "judging the future by the past." They did look back for guidance, and, with great results, as the event has shown. Through the influence of the Oxford movement the Catholic element within the church was not alone drawn out from its obscurity and lurking places, but Catholic antiquity and Anglo-Saxon annals were ultimately appealed to for other resources, with which to oppose the destructive advance and progress of ultra-Protestantism. That movement has grown to great magnitude, but obscurity prevails in many minds as to its history, character, and results.

The agitation sprang from small beginnings. A very few learned and retired members of the university, mostly men not far advanced in life, formed the first nucleus of the tractarian party. They were Messrs. Newman, Froude, Keble, Rose, Percival, and Palmer. Conferences took place among them in the latter part of 1833, which resulted in no specific arrangements, but in a full concurrence, as expressed in the words of one of those

gentlemen, "as to the necessity of some mode of combined action, and the expediency of circulating tracts or publications on ecclesiastical subjects, intended to inculcate sound and enlightened principles of attachment to the church." Special attention was at this time given to the preparation of some basis of union, and resulted in "*Suggestions for the formation of an association of friends of the church,*" a document which was adopted as the groundwork of further proceedings. It concluded as follows:

"OBJECTS OF THE ASSOCIATION.

"1. To maintain pure and inviolate the doctrines, the services, and the discipline of the church; that is, to withstand all change which involves the denial and suppression of doctrine, a departure from primitive practice in religious offices, or innovation upon the apostolic prerogatives, order, and commission of bishops, priests, and deacons.

"2. To afford churchmen an opportunity of exchanging their sentiments, and co-operating together on a large scale."

These "suggestions" were at once printed and circulated. The intention then was to extend the society, not to Oxford alone, but to all England. This plan was abandoned, yet the results of the publication acted as encouragement to further exertion. It had been responded to in various parts of England. The next step taken was with the intent "to obtain some *pledge* of loyalty and attachment to ancient principles," so as to "inspire mutual confidence, and reunite the scattered and despondent friends of religion." A declaration, in the shape of an address to the "archbishop of Canterbury," to be subscribed by the English clergy, was devised for the purpose. In that address occurs the annexed passage:

"At a time when events are daily passing before us, which mark the growth of latitudinarian sentiments, and the ignorance which prevails concerning the spiritual claims of the church, we are especially anxious to lay before your Grace the assurance of our devoted adherence to the apostolical doctrine and polity of the church over which you preside, and of which we are ministers; and our deep-rooted attachment to that venerable liturgy, in which she has imbodied, in the language of ancient piety, the orthodox and primitive faith."

This document, after some delay and hesitation, received the signature of seven thousand of the clergy of the establishment, as is asserted, and was presented to the Protestant primate in February, 1834. A *lay* address to the same dignitary was, upon subsequent suggestion, prepared, and having received, as is alleged, two hundred and thirty thousand signatures, was presented in May of the same year. These results demonstrated to the originators of the movement at Oxford that public attention was aroused, and that they had reason to anticipate warm and extended support in their efforts for the resuscitation of the establishment. From this point of time more bold and active counsels were adopted. The movement, in fact, took a new direction, not at the outset in the least anticipated. In the attempt to "maintain pure and inviolate the doctrines, the services, and the discipline of the church," examinations of those "doctrines" and "services," and of that "discipline," led to new and more Catholic impressions, as to the apostolic doctrine and polity, and the orthodox and primitive faith. The publication of "Tracts for the Times" contributed mainly to give affairs this new direction. We have not space to dwell upon the Hampden controversy at Oxford, and other important events, all tending to invest the movement with more anxious importance. Thousands of those who adhered to it in its first stages, and had approved or joined in the clerical or lay petitions, fell away, or became zealous enemies, when the "tracts" had become the absorbing object of attention and opposition. The authors of those able papers experienced persecution, as well public as private. They

were not, however, to be deterred from the work, but boldly and skilfully pursued their course. Divers publications were attempted in connection, as the "British Critic" and others, but the "tracts" are the main and only safe exponent of tractarian opinions and views. Their history is that of the subsequent portion of the "Anglo-Catholic" movement. One occurrence, prior to the commencement of those papers, paved the way for their subsequent influence. A theological society was formed, in 1835, under the auspices of Dr. Pusey, the meetings being held at his house, of which Mr. Newman and Mr. Oakeley became prominent members. Theological essays were read before it, several of which were afterwards imbodied with the "tracts." The meetings were frequent, and attended by large numbers of bachelors and masters of the various colleges of the university. The "tracts" commenced and pursued the even tenor of their way, increasing in interest and Catholic feeling as they advanced, amidst the admiration and wonder of all, the applause of the few, and the censure of the many. The bishops and dignitaries of the establishment, for the most part, stood aloof from the controversy. They seemed disposed to favor, indirectly, the publication, until public clamor compelled them to interfere. We will see presently the motive for that tacit acquiescence. The famous tract, No. 90, appeared in 1841. A perfect hurricane of indignation arose from every part of the kingdom, and even from beyond its boundaries. In it joined equally the Calvinist, the Socinian, the Rationalist, and the dissenter of every grade, within and without the English church. The cries, "popery," "Romanism," &c. &c., arose from every side. The previous eighty-nine tracts became involved in the same sweeping condemnation with the last and most obnoxious of the series. The English episcopacy could no longer stand apart. Public clamor obliged it to interfere. An intimation from the bishop of Oxford suspended the further publication of "Tracts for the Times," but too late, for they had already done their work. The series closed, indeed, with No. 90; not so, however, their effects. We have reason to anticipate, with the blessing of Providence, continued results. It seems an anomaly, in connection with the subsequent condemnations, that the publication of writings, so contrary to the spirit of a "reformed" communion, should have been suffered to continue so long by the only authorized guardians of its Protestant faith and discipline. A solution of the difficulty will appear upon a slight perusal of the opinions of Anglican bishops, given in condemnation of tractarian sentiments, after the publication of tract 90. Nearly all of them were compelled to publish views upon the tracts. They were all, of course, condemnatory in part, but it is to be remarked, also, that nearly all of them give the writers credit for good intentions and pure motives. Their censures were partial and guarded, and several even accorded to the tractarian writers high praise for having led the mind of the establishment back to "correcter notions of church principles than had prevailed," and also for having raised "the standard of ministerial acquirement." From the long and apparently intentional delay to interfere, and guarded moderation when public notice of tractarian peculiarities was forced upon them, we may argue any thing but sincere condemnation of the movement on the part of the Anglican bishops. They understood how absolute was the necessity of some exciting impulse to arouse their church from the almost fatal lethargy that had settled over it. Thus they permitted, or rather favored by silence, what they could not have prevented, and would not check were prevention avoidable. From a correspondent course on the part of others, in and out of power, we may argue a sympathy, wider spread within the establishment itself, in favor of the "tracts" and the "Anglo-Catholic" movement, than is generally admitted, or at first ap-

parent. Never has the church of England experienced a more severe convulsion, not even amidst her acrimonious contests with the Puritan and the Roundhead. It reaches to her very heart's core.

What is tractarianism? is a question at this time often asked, and not often satisfactorily answered. It is indeed difficult to furnish an adequate definition. The term is *sui generis*, and suggests a meaning widely different from the other various *isms* in which Protestantism has been so fruitful. We have already alluded to the main feature by which it is distinguished from them all. We will here offer a few remarks by way of elucidation. The precarious situation of the establishment first aroused attention. A distinct and consistent moral impulse afterwards directed it. A resolution was early adopted to make available the Catholic element still abiding in the liturgy, the rubric, the discipline, and the writings of the English church. Sufficient of that element remained to direct and encourage the effort. The Oxford leaders at once entered upon a diligent study of that liturgy, which, as they have expressed it, "*imbodied in the language of ancient piety, the orthodox and primitive faith.*" They were learned, profound, and mainly sincere men. We say *mainly* sincere, for their early researches were as much from a motive referring to an immediate object, as from a desire to investigate truth for its own sake. The natural course of investigation led those of Oxford on, from a scrutiny into the traces of "orthodox and primitive faith" within the "liturgy" of their system, to the *body* of that faith without it. Then ensued a diligent study of Catholic antiquity. It was soon perceived how very far the English church, as by law established, was from a primitive model. Evidence, overwhelming in its character, commanded adoption. They could not as yet, however, look beyond the established church in which they had been educated and nurtured. Their *Christian* vision was bounded by that horizon. Hence we can not wonder at the anxious and persevering attempt to assimilate a "reformed" church and Calvinistic "articles" to the spirit, the teaching, and the practice of primitive times, *utopian* as it may now appear. The transformation was essayed at the expense of wonderful ingenuity, but with manifest ill success. From the effort arose the contradictions, inconsistencies and disingenuous triflings which have marred the otherwise fair features of the "tracts," and reflected presumed suspicion upon their authors. But yet in examining those publications the wheat may readily be separated from the chaff.

The "doctrines of the tracts" were arrived at solely from an investigation of the claims of "historical Christianity." It was sought to be ascertained, not whether *de jure* the truths to be believed are in themselves true or not, but if *de facto* they are divinely revealed or not. The "introduction" to the "essay" illustrates the process of that investigation. The work was written while the distinguished author yet remained a Protestant and a member of the establishment. The rule of historical interpretation, founded upon the *dictum* of Vincentius, that "Christianity is what has been held always, every where, and by all," *quod semper, quod ubique, quod ab omnibus*, had been with Anglican divines a favorite key to the teaching of primitive times. But a "general defect in its serviceableness" was felt by those who appealed to it. The Oxford writers stumbled upon that obstacle. In the words of the introduction:

"The rule is more serviceable in determining what is not, than what is Christianity; it is irresistible against Protestantism, and, in one sense, indeed, is irresistible against Rome also, but in the same sense it is irresistible against England. It admits of being interpreted in one of two ways: if it be narrowed for the purpose of disproving the Catholicity of the creed of Pope Pius, it becomes also an objection to the Athanasian, and if it be relaxed to admit the doctrines retained by the English church, it no longer excludes

certain doctrines of Rome which that church denies. It can not at once condemn St. Thomas and St. Bernard, and defend St. Athanasius and St. Gregory Nazianzen."

Mr. Newman, with his fellow laborers, attempted a new solution:

"Nor was this writer," we quote again from the introduction, "without a feeling of the difficulty of his school; and he attempted to meet it by denying it. He wished to maintain that the sacred doctrines admitted by the church of England in her articles were taught in primitive times with a distinctness which could not be fancied to attach to the characteristics of Rome."

The "*distinctness*" so eagerly desired, and fondły imagined, was not, however, to be arrived at by any *new* construction of the dictum of Vincentius. In seeking "a *consensus*" in the ante-Nicene church for the doctrine of the Trinity, it was found that there was none such which would not avail as well for certain Catholic doctrines rejected by Protestants. For example: the arguments for the doctrine of the Trinity "derived from the Doxologies," according to the evidence of St. Justin Martyr, "includes the worship of the angels." We quote from Mr. Newman's pages. Again; purgatory and original sin are "two doctrines which are generally associated" with the name of an early father from whom is drawn the earliest and most definite testimony as to the latter doctrine. The author of the "essay," while yet a Protestant, had also come to the conclusion that, as to the eucharist, "scanty as the ante-Nicene notices may be of the papal supremacy, they are both more numerous and more definite than the adducible testimonies in favor of the real presence." We have drawn our preceding extracts solely from the "introduction." The "essay" itself, "ON THE DEVELOPMENT OF IDEAS," as stated in that introduction, is directed towards a solution of the difficulty "which lies in the way of using the testimony of our most natural informant concerning the doctrine and worship of Christianity, viz., the history of eighteen hundred years." The "difficulty" appertains to the investigation of that doctrine and worship, especially as a historical inquiry, independently of the inspired testimony of an infallible guide. We have the results actually arrived at by the Oxford writers in the "doctrines of the tracts."

What are those "doctrines?" We have not space at present to refer to them at all in detail. The answer to that question is worthy of a separate examination. Those results affect nearly if not every branch of Catholic doctrine and observance—the infallibility, authority and polity of the church; episcopal authority and its apostolical character; tradition, justification, sin after baptism, purgatory, transubstantiation, seven sacraments, the mass, invocation of saints, veneration for sacred emblems and remains, images and relics, prayers for the dead, and many other important topics. A great obstacle in addition to the one we have dwelt upon, also stood in the way of the tractarian attempt at *true* reform. Like the old man in the fable, the "articles" were found clinging so closely to the neck of the establishment, that it appeared next to impossible to skake off the encumbrance. An attempt was, therefore, made to lighten the burthen, and make the English church as Catholic as possible in spite of the misshapen excrescence. Tract 90 shows how far the attempt was attended with success. There was not the same difficulty in using the "book of common prayer" for tractarian ends, as with the symbol of faith. The prayer book, as the church of England now has it, with some slight subsequent variations, was remodelled and reconstructed in the first year of Elizabeth from the *second* and revised prayer book of the 5th and 6th of Edward. In the first "form of prayer," of the latter reign, too many traces of the ancient faith and worship had been retained. Bucer, at the instance of Calvin and other continental reformers, raised violent objections to its then form. A purgation was made by

command of Edward, and, in its altered state, it was confirmed by parliament as having been "faithfully and godlily perused, explained, and made fully perfect," &c. But yet, even in this second edition, many things were retained, rendering the meaning ambiguous upon contested points. The "book of common prayer" of Elizabeth was founded upon it, with many essential variations however, all tending to restore its more Catholic features. It was reconstructed upon a pacific (!) basis, the influence of the queen forwarding the change. The "book of common prayer" abounds with intended ambiguities. We can but mention one of them in this connection.

The form of distributing the communion, according to King Edward's *first* form of prayer, was:

"*The body of our Lord* JESUS CHRIST, *which was given for thee, preserve thy body unto everlasting life.*"

"*The blood of our Lord* JESUS CHRIST, *which was shed for thee, preserve thy soul unto everlasting life.*"

The following was the form in the second prayer book of Edward:

"*Take and eat this in remembrance that* CHRIST *died for thee, and feed on him in thy heart by faith with thanksgiving.*"

"*Drink this in remembrance that* CHRIST'S *blood was shed for thee, and be thankful.*"

The form of administering the communion, according to Queen Elizabeth's common prayer, was made up from *both* the above, merely by adding on one at the end of the other. Any one, by consulting the "book of common prayer" now in use among the Episcopalians, will find that the present form reads thus:

AT GIVING THE BREAD.

"The body of our Lord JESUS CHRIST, which was given for thee, preserve thy body and soul unto everlasting life: take and eat this in remembrance that CHRIST died for thee, and feed on him in thy heart by faith with thanksgiving."

AT GIVING THE CUP.

"The blood of our Lord JESUS CHRIST, which was shed for thee, preserve thy body and soul unto everlasting life: drink this in remembrance that CHRIST'S blood was shed for thee, and be thankful."

A rubric, in relation to the practice of kneeling at communion, in King Edward's second liturgy, was cast out under Elizabeth, but restored at the restoration of the second Charles in favor of the Presbyterians. Other slight variations have also taken place. The present "book of common prayer," in other respects, is the same with that of Elizabeth. It may readily be perceived that tractarians found little difficulty in construing it according to their views, and making it answer all their purposes. It will be found that the Puseyites of our own country, when hard pressed as to the "articles," invariably fall back upon the prayer book. With them it is the platform of *orthodoxy*.

The tractarians found in the "thirty-nine articles" a more sturdy barrier to their advance, but their zeal was equal to any undertaking, and they even succeeded in surmounting that obstacle after a fashion. They strove to give the more Protestant "articles" a Catholic sense, and excused the attempt upon the ground that they had "*no duties towards the framers of the articles.*" As far as precedent might authorize, they were certainly justified in great latitude of construction. Previous rules of interpretation had made the articles speak with manifold meanings. So great had been the diversity that, even before the Oxford movement commenced, it had become doubtful whether the articles were Calvinistic or Arminian. It was not settled what they taught about the rule of faith; the authority of the church; the number, authority, and interpretation of the inspired books; the number, nature, and efficacy of the sacraments; the relation of faith and works to each other and to justification; and many matters that might be named of scarcely inferior moment. We even find Bishop Burnet holding the following language: "That an article being conceived in such general

words that it can admit of different literal and grammatical *senses*, even when the senses given are plainly contrary one to another, *both sides* may subscribe the articles with a good conscience and without any equivocation."

We can not even glance now at the various and contradictory canons of interpretation that had been sanctioned or adopted. The tractarians, however, in making use of the "*prudent elasticity*" already admitted, went far beyond all precedent. Some of the articles are susceptible of any rather than a Catholic construction, particularly such of them as were aimed by their compilers, avowedly and in terms the most pointed, at Catholic doctrines and the Catholic church. But prodigious efforts were made to scale the fortress over these seemingly impenetrable barriers. The famous tract No. 90 suggests the manner of assault. We can now offer but a few words by way of illustration.

The tract attempts to show that the sixth article entitled, "Of the Sufficiency of the Holy Scriptures for Salvation," allows rejection of the doctrine that Scripture is the *sole* rule of faith, and of the notion that the private judgment of the individual is to be used in its interpretation. As to the eleventh article, "that we are justified by faith *only*," the tract asserts that "an assent to the doctrine that faith alone justifies does not at all preclude the doctrine of works justifying *also*." That the assertion of the 21st article, that general councils may err and have erred, is perfectly consistent with a belief in the infallibility of general councils, provided they be Catholic or œcumenical. That confirmation, penance, orders, matrimony, and extreme unction, are sacraments, and that all the twenty-fifth article was intended to condemn, was the counting them "sacraments of the Gospel." That the declaration of the 31st article, "that the sacrifices of masses, in which it was commonly said that the priests did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits," neither speaks against the mass in itself, nor against its being an offering for the quick and the dead for the *remission* of sin. We have room but for one more example. That the 28th article against transubstantiation, which asserts "the body of Christ is given, taken, and eaten in the supper only after a heavenly and spiritual manner, and the mean, whereby the body of Christ is received and eaten in the supper, is faith," does not preclude the belief that Christ's natural body and blood are present after the consecration of the elements.*

Every other anti-Catholic feature in the "thirty-nine articles" is treated by the gentlemen tractarians in the same summary style.† We know that their influence is not diminished, but on the increase in the establishment. The great body of English churchmen, clerical and lay, feel the effect of the movement, and the individuals composing that body are all, more or less, tinged with tractarian views. Judging by the past, we may estimate what future results will be.

Our country has partaken of the influence, but tractarianism among us, as yet, has but a stunted growth. The great zeal, the absence of human motive, the profound learning, the deep research of the Oxford divine are here all wanting. The Episcopalian church of this country stands in a position of deep humiliation. It is beleaguered by the enemy on every side. The Calvinist and the Lutheran

* Dr. Pusey, in a note to the preface to his published sermon, so celebrated, "The Holy Eucharist a Comfort to the Penitent," to which we have once already alluded, says, in reference to the same words of the "article," "the article which, while declaring that 'the body of Christ is given, taken, and eaten in the supper, only after a spiritual and heavenly manner,' by the use of the words '*given*' and '*taken*,' shows that it calls that 'the body of Christ,' which is 'given' by the minister, 'taken' by the people."

† The following is extracted from a tractarian book of devotion:

"Lord! to thy grace my weakness I commend,
And seek to know thee, my unfailing friend;
When ruthless forms of sin are sweeping by,
O, *at thy Mother's suit*, grant me to feel thee nigh."

occupy its very citadel. The history of the last four years demonstrates the time-serving character of its ministry, the latitudinarian tendency of its laity. The lay instructor dictates law, and the "dissenter" rules it through fear, favor, and passion. The more scrupulous and sincere desert it as a house divided against itself. An attempt is indeed making in this country to revive what are called "church principles;" it is, however, but a sickly growth of the English school, denominated, as it were, in contempt, "Puseyism," a term that seems to have been originated to express a certain affectation of outward observance in the visible parts of devotion, as well as even in trivial peculiarities of speech, dress, gait, demeanor, among the small spirits of Oxford, in servile copy, or imitation, of one or more of the leaders of the movement in that university. It must be observed that Dr. Pusey has shown himself both a great and little man, but not by any means a sound one, and by no rule consistent. The "Puseyites" of America assiduously copy, with a species of implicit submission and uninquiring obedience, the puerilities of a leader, while they remain profoundly ignorant, at least in practice, of the *principle* of the English movement. They take their "Anglo-Catholic" wisdom at second hand, and even then nourish the "primitive spirit," thus acquired at little cost, in secret. The sneer of the Calvinist is too potent!

The Catholic has viewed the progress of "Anglo-Catholicism," so called, with a most lively interest, to which recent events have imparted the character of sympathy, pious and heartfelt. But *his* interest and sympathy relate to the results of that movement, not as they immediately affect the position and interests of a sect as by law established, but as they bear upon the cause of faith, unity and Catholic observance. He rejoices in accessions to the ONE church, that solicits back with joy to her maternal bosom erring but repentant children. The tractarian spirit is still active in England. With it, indeed, survives the desire to live Catholic within a Protestant establishment, and to reconcile the inconsistency with conscience. Many have already relinquished the vain attempt, as well from the prompting of reason as duty. Those remaining may continue for a time the struggle. They include, beyond doubt, the most eminent men and the best minds of England. With the sincere, conscience will ultimately prevail. The "flesh-pots" of the establishment cause not a few to hesitate and linger. The act of legislation may ultimately decide for many. How parliament, as often heretofore, may interfere as the exponent of what is and what is not *orthodox*, remains to be decided. It is even a problem how soon the state may be unable or unwilling to protect her creature. Change has made progress unprecedented, and still advances with quickened step. Should innovation continue with an even pace, it may become state policy to abandon as a state encumbrance a state church. The future will decide these great questions, and with them, perhaps, the fate of England's Protestant establishment.

The Catholic church has abundant reasons to exult in accessions already made to her fold, even were not others reasonably, even with certainty, expected. The loud *Te Deum* still resounds for the past, mingled with the united prayer of the Catholic world that heaven may smile upon the future. The recent conversions have effected much not apparent to the eye. They have moved from their depths the heart and soul of the well-disposed who as yet remain behind. The spirit is abroad and silently working its happy way. Practice of the same sincerity, the same absence of human motive, and like zeal for primitive truth, will cause new and increased additions to the church of Christ. Other results must flow, apart from the influence of example, out of the recent conversions. They took place at great temporal sacrifice, and will be blessed with fruit. The converts can not remain

idle in their new home. That zeal for truth and contempt for worldly policy which brought them humbly in subjection to the church, will still urge him on to great and ardent efforts for *her* advancement. Their labors and abilities will hereafter be directed and dignified by an influence the Catholic principle can alone impart: will be felt in public and private station; by every class from the palace to the cottage, the prince to the peasant; upon theology, worship, science, literature, art, and government.

But in the foremost and greatest of those conversions the Catholic has in an especial manner reason to rejoice, and from it to anticipate an abundant harvest of good. Mr. Newman has brought with him to the Catholic church his rare endowments, varied abilities, profound learning, and matured experience. They are from hence Catholic property, and will exert immense influence. The masterwork before the reader, from his pen, is but a foretaste of what may be hereafter expected. All know with what solicitude the "Essay" was expected, and with how much avidity the volume has been received. We may judge somewhat of the sensation it has caused by the tone of the public journal and private circle. It has been since its appearance the topic of every tongue, and almost of every pen. There have appeared already, or are announced, answers and replies without number, to withstand and counteract its influence.* They can but avail in directing attention to the contents, and in impressing upon others the great example and precepts of its author.

Let it be borne in mind by the men of this age of doubt or inquiry, that a profound, serious, thorough, and sincere investigation of the claims of faith, as professed, taught, and practised in the most primitive ages of the Christian church, by one of the best minds of the age, has resulted in the following conclusion:

"On the whole, then, we have reason to say that if there be a form of Christianity at this day distinguished for its careful organization, and its consequent power; if it is spread over the world; if it is conspicuous for zealous maintenance of its own creed; if it is intolerant towards what it considers error; if it is engaged in ceaseless war with all other bodies called Christian; if it, and it alone, is called 'Catholic' by the world, nay, by those very bodies, and if it makes much of the title; if it names them heretics, and warns them of coming wo, and calls on them one by one to come over to itself, overlooking every other tie; and if they, on the other hand, call it seducer, harlot, apostate, anti-Christ, devil; if, however they differ one with another, they consider it their common enemy; if they strive to unite together against it, and can not; if they are but local; if they continually subdivide, and it remains one; if they fall, one after another, and make way for new sects, and it remains the same, such a form of religion is not unlike the Christianity of the Nicene era."*

The illustrious Bossuet, in the seventh book of his "Variations," speaking of England, uses language almost prophetic, taken in connection with recent events. The following are his words:

"So learned a nation, it is to be hoped, will not always remain under this seduction; the respect they entertain for the fathers, and their curious and continual researches into antiquity, will bring them back to the doctrines of the first ages. I can not believe the chair of St. Peter, whence they received their Christianity, will always be the object of their hatred. The time of vengeance and illusion shall pass away, and God will give ear to the prayers of his saints."

These words, if we call to mind the period when they were uttered by one among the greatest divines of the church, can not but impress seriously the reader, be he Catholic or Protestant. This passage of Bossuet seems most applicable to, indeed intended for, the generation upon

* The Puseyite organs of this country are continually pecking at the "Essay," particularly *one* published in the city of New York. One is forcibly reminded by them of the heroes of *Lilliput*.

* See "Essay on Development," ch. iv, sec. 2, p. 128.

which *we* have fallen. The almost prophetic words find their accomplishment in that wonderful, and still progressive movement taking place from the church of England towards the centre of ecclesiastical unity, the holy see. The Catholic ancestry of England is vindicated in this return to the faith of Britain's best and happiest days. Their Catholic descendants, intermediate the separation of England from Catholic unity and our day, amidst their chains, and subdued by stripes and persecution, looked forward with consolation and joyful anticipation to the time of great events, that period foreshadowed in the prophetic sagacity of the Christian seer; when England, in no false dress of patched reform disguised, her piety's almost forgotten look revived, her unity, by sects and schisms rent, restored, should renew the glories of the "Anglo-Saxon" church, lift up her ruined sepulchres and buried shrines, recall her banished saints by saint-like men.

The words of Bossuet are now truly in the time of their fulfilment. The next generation, and many succeeding, are destined to witness greater, and still greater stages, in the progressive restoration of Anglo-Saxon Truth and Unity.

CHRISTIAN UNION.

The Christian Examiner on Christian Union. January, 1846.

AUGURS well that the first number forwarded to our office of the Christian Examiner—a Unitarian quarterly—contains an article on Christian union, which it avows to be the point to which minds hitherto most widely separated converge at the present moment. "Union!" cries the writer, "is not the church sighing for it? Is not the world weary of its conflicts? Is not a cry coming, amidst all our sad divisions, from the east and the west, from the north and from the south, for Christian union? Are not many minds tending to this point? Is not that great last prayer of Christ for his disciples more manifestly to be accomplished: "That they all may be one, as thou, Father, art in me, and I in thee, that they all may be one in us?" Such is the concluding paragraph of a long and not uninteresting essay over the well known initials O. D., a Unitarian clergyman, whose sketches of European travel, published a few years ago, were marked with candor and liberality. The commencement of the article is in harmony with its close, and is almost in the form of a sermon, or meditation, the text, of which a portion is given above, being quoted at greater length: "Neither pray I for these alone, but for those also who shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us; that the world may know that thou hast sent me." The Catholic version does not differ from this in any important respect, although we prefer saying "believe in me" to the canonized phraseology of Protestantism, "believe on me," as in our view better English, and certainly better theology. All will acknowledge that the selection of the text has been most happy: but opinions may vary as to the success of the preacher in developing its meaning. "Has this prayer been answered?" O. D. asks, and proceeds to reply:

"If it has, Christian union must be something different from what it has been commonly thought to be. Christians have not been agreed upon points either of doctrine or ritual or of church government. If agree-

ment upon any of these subjects be the oneness which our Saviour prayed for, then his prayer has not been answered; there has been no such agreement."

This appears to us rather a summary mode of determining the meaning and results of a prayer uttered with so much emphasis and earnestness, under circumstances so affecting, after the celebration of the last mysterious banquet, and a little before the consummation of the great work of man's redemption on Calvary. The doubt should not be entertained for a moment whether He was heard who himself declares that the Father always heard him graciously. Well then, observes O. D., he must not have asked for union in doctrine, ritual, or church government, since this has never existed among his followers. On this fact we join issue, and maintain that there has always been strict unity of faith in the members of the church. Is it fair to make an amalgamation of all the jarring sects that have disfigured Christianity, and because there have never been wanting adversaries of the church, to assert that Christ can not have prayed for the church herself, which has ever maintained the truth, one and indivisible, against every form and shade of error? Christ expressly declared that he prayed not for the world, but for his apostles, and their disciples, and for all who, by the apostolic ministry, should be brought to the faith: "I pray for them: I pray not for the world—and not for them only do I pray, but for them also who through their word shall believe in me." It is strange to look for the fulfilment of this prayer in sects not having apostolic succession, or which have forfeited its privileges by separating from the main body for which the prayer was offered up. O. D. to no purpose enumerates the ancient and modern sects, whose conflicts on doctrinal points are notorious: in order to disprove the obvious import of the words of Christ, he should not assume, but demonstrate that there never has been unity of doctrine in the church, in her ministry, and faithful people. For this end it is not enough to show diversity of opinion on points undefined, or to dwell on the liberty and ardor of discussion indulged in regard to revealed points, pending the examination of the fact of their revelation before the lawful tribunal; or to enumerate the arts and stratagems of the supporters of condemned errors to elude the decrees of the church, and lurk within her precincts without abjuring the errors which she has proscribed. It must be shown that there are no symbols every where received, no doctrinal decisions every where acknowledged, no articles of faith every where proclaimed: that all is fluctuating and uncertain; that in past ages, likewise, all has been conflict and contradiction, and that the harmony of truth has been unknown in the church, no less than in the sects which have on all sides assailed her. Until this be established, no prejudice should be entertained against the interpretation which naturally results from the words and the context of the prayer of Christ.

We may be expected to offer proof that unity of faith has always been maintained in the church, which, indeed, is a matter of no great difficulty. We still recite at the baptismal font, and in the ordination of priests, the same creed which remote antiquity stamped with the title of apostolic. The articles which it contains were unfolded and declared according as attempts were made by innovators to pervert their meaning; but no sooner had they been authoritatively developed than the universal church caught the sounds as they fell from the hallowed lips of the congregated prelates, and in every clime and country the words of faith were reechoed. Fifteen centuries have rolled by since the fathers of Nice proclaimed the Son, God of God, Light of Light, true God of true God, consubstantial to the Father, and yet these sounds have not died away. The doctrinal definitions pronounced from time to time, whether by the successor of Peter, at the head of the

episcopal body, or by general councils with his sanction, have never, in a single instance, been retracted or modified. They are all accepted, acknowledged, and proclaimed, wherever the members of the church are found, wherever her ministers announce the everlasting gospel. If then the event must guide us in interpreting the prayer of Christ, we are warranted in believing that he asked the Father that all the children of the church should be one in faith, even as he and the Father are one in the knowledge of eternal truth. The consistency of her doctrinal decisions has no parallel in any sect, or in the decrees of any human tribunal: the uniformity of her teaching is in striking contrast with the contradictory views of human teachers: the unity of faith which binds together her numberless millions of docile children, can not be accounted for on natural principles. Christ obtained the sublime gift for his apostles and their successors, and all who through their word should believe in him. It is through him that, notwithstanding the number of individuals who inherit simultaneously or successively the apostolic commission, the same language of faith is always heard: it is by his grace they are strengthened in maintaining the whole truth, so as not to surrender the least particle of the divine deposit to the pride or power of man.

O. D., if he persist in denying the existence of doctrinal unity in the church, should be prepared to prove the existence of some other kind of union among all who invoke Christ, since he avows that the prayer was offered up for union of some kind. He says, in fact, that Christ prayed for moral union—the union of hearts in love.

"Men's minds never can agree. But with the heart it is not so. Its judgments are far clearer, and scarcely admit of any material difference. The beauty of the life of Christ, the love of God and of men, penitence, humility, patience, self-denial, justice, truth telling, forgiveness of injuries—all these things are very plain. In regard to these there has been union among Christians. Is not this the union, then, for which Christ prayed? Consider, further, how he described the union he prayed for. 'As thou, Father, art in me, and I in thee, that they may be one in us.' Can any one doubt that this is a union in love? It were irreverent to ask if this is an agreement in speculative views. No; it is a union in love. We can not, we dare not think it any other."

Without fear of irreverence, we ask, was there not the strictest agreement in doctrine, nay, entire identity of doctrine, between Christ and the Father? The question has been already answered by the highest authority: "My doctrine is not mine, but his who sent me."

But to the point. Christ prayed for union of heart, which implies the acknowledgment of the beauty of the life of Christ, the love of God and of men, penitence, &c. Does O. D. mean that this union includes the actual exercise of all these virtues, or does he confine it to the admiration of their excellence? If he take the former view, he will find it a difficult task to prove that all professors of Christianity are united in the practice of the virtues he has specified; and if he can not prove this, the contrary being notorious, Christ can not have prayed for it, according to O. D's own rule of interpretation. If he confine it to the admission of the excellence of the points enumerated, this is speculative, or at most sentimental, which, whatever feeling may commend it, is not of any real value when not followed by virtuous exertion. It is not properly a union. There may be similar emotions, but there is no union, unless there be a communication and correspondence of sympathies and affections. Accordingly we are led to the other view of the object of Christ's prayer—the union in love. Here again we must apply the test which O. D. has so rigorously insisted on: Christ has not prayed for the union of all Christian professors in love, since no such union in love has ever existed among the numberless rival sects that have claimed the Christian name.

Our amiable friend may kindly imagine that the numberless hearts of those whose professions are most discrepant beat in unison, and that the tenderest sympathies of Christianity are common to the millions who rally under opposite standards: we regret to say any thing calculated to diminish the satisfaction resulting from those imaginings of a benevolent mind; but having before us the evidences of the strifes and fierce hostilities of the sects, and seeing the bitterness of sectarian jealousy generally increase with the profession of sanctimoniousness, and finding present facts in sad accordance with historical testimony concerning the sects of past ages, we ask how can it be seriously pretended that Christ prayed for the union of all Christian professors in love, when it is notorious that such union in love has never been manifested?

We confess ourselves disappointed in the logic of O. D., and in his mode of handling Scripture. In this advanced stage of hermeneutics, we should not have expected the assumption of a very disputable fact to have formed the groundwork of interpretation. The words of the text should have been examined and weighed: the context should have been consulted: parallel passages should have been brought forward in illustration, or other texts, not having direct reference to the one in question, might have been used to supply the want of more conclusive authority. But our amiable friend does not deal in dry expositions: his genius loves to dwell in the regions of fancy, and he finds it more agreeable to entertain his readers with expanded views of Christian benevolence than with the unbending principles of stern orthodoxy. We venture to essay the illustration of the text, lest we appear to complain of a deficiency without attempting to supply it.

Our readers, if they have Bibles, which in these days is fairly presumable, will do well to open them at the fourteenth chapter of St. John, and peruse leisurely and attentively, the sublime discourse of our Lord to his apostles, delivered on the night on which he was betrayed. They will find mention of his doctrine, the words which he had taught to his apostles, in immediate connection with the unity which subsists between him and the Father: "Do you not believe," said he to Philip, "that I am in the Father, and the Father in me? The words that I speak to you, I speak not of myself," xiv, 10. He promises to ask the Father to give them the Paraclete to abide with them for ever: "the Spirit of truth," 17. "When he, the Spirit of truth, is come, he will teach you all truth," xvi, 13. These passages will prepare us to understand the prayer of Christ which is subsequently related. It commences at the seventeenth chapter. Among other things Christ says to his Father: "I have manifested thy name to the men whom thou hast given me out of the world." We need scarcely remind our readers that the manifestation of the name of God is a well-known Scriptural phrase for the communication of his knowledge, whence it is added: "Thine they were, and to me thou gavest them, and they have kept thy word." "Because the words which thou gavest to me, I have given to them, and they have received them. I pray for them. Holy Father, keep them in thy name, whom thou hast given me, that they may be one as we also are." "While I was with them, I kept them in thy name," vi, 9, 11. This prayer was specially offered up for the apostles. By imploring the Father to keep them in his name, as he himself had kept them whilst he was with them, he asked that they should be preserved in his knowledge, doctrine and worship—in the words which they had received from him, and that they should be in this regard one, in the belief and maintenance of divine truth, as he and the Father are one, in the unity of nature, the Word being with God, and being very God. The union of the apostles was to resemble in some degree this unity, of which, however, it must necessarily fall

infinitely short. To a Unitarian the union of Father and Son is a mere moral union; but surely it implies union of doctrine, union in truth; it is not a mere union of love; the intellect of the Son, even according to the lowest views, must be divinely illumined, and reflect at least faintly the eternal splendors.

In a great variety of forms our Lord prays for the continuance of the apostles in his faith and doctrine. "I have given them thy word.—Sanctify them in truth. Thy word is truth. As thou hast sent me into the world, I also have sent them into the world. And for them do I sanctify myself: that they also may be sanctified in truth," v. 14, 17, 18, 19. Had O. D. fixed his eyes on these passages, he would not have found it necessary to flee to the history of sectarianism for the illustration of the prayer of Christ. The passage which he cites is immediately preceded by the last verse in the above quotation, and must be considered as a continuation and extension of the same subject. Having prayed for the apostles, that they might be preserved in his knowledge and sanctified in his truth, and thus be one, in this respect, as he and the Father are one, he proceeds to pray for all who through their word should believe in him: "That they all may be one, as thou Father in me, and I in thee: that they also may be one in us: that the world may believe that thou hast sent me.

The unity for which Christ prays is to afford evidence to mankind of his mission from the Father. It must, then, be manifest and palpable to the world: it must not consist in secret sympathies, or fancied affections. The harmony of doctrine, the unity of faith, is that public and striking characteristic which marks the divine origin of Christian teaching. The fluctuations of human opinion, ever uncertain and contradictory, are seen in the report made by Simon to Christ: the unity of faith was manifest in the confession of Simon; and its divine source was declared by Christ himself. When millions of intellects of every order concur in acknowledging this mystery with all others—when, despite of national, political and individual peculiarities, an immense body of men, spread throughout the universe, renders homage to the same doctrines—when the mysterious chain which binds together these intelligences, is seen reaching back through past ages to the earliest period of Christianity, and connecting believers of every age, as well as of every tongue and clime, in one mystic body, the world may well recognise the divine mission and divine power of Christ.

Doubtless a union of love was also the object of the prayer of our Redeemer; but it was love grounded on truth, love springing from faith, love cherished in unity. He prayed earnestly and repeatedly for the preservation of the apostles and their followers in truth; and he subjoined a prayer that love might crown it, a prayer which was likewise heard, and accomplished in the devoted members of the church: "I in them, and thou in me: that they may be made perfect in one; and the world may know that thou hast sent me, and hast loved them as thou also hast loved me—that the love, wherewith thou hast loved me, may be in them, and I in them." These passages show clearly the end to which faith and all the gifts of grace are directed, namely: the sanctification of the soul by love, by union with Christ; and, finally, her glory with him in the kingdom of his Father. In the very terms of the prayer there are solid grounds for distinguishing the union in faith which is asked for all who believe through the apostolic ministry, from the union in love, to which all should aspire, but which is fully realized only in those who correspond faithfully and finally with the graces of their calling.

We ask pardon of our readers for presenting them with a dry commentary. Whether we have succeeded in illustrating the text, others must judge; but we claim credit for our effort as more consistent with principles of sound interpretation

than the summary process and rather desultory argumentation of O. D. Vague, however, as are his ideas about the character and consequences of doctrinal error, on which we have forborne to remark, we can discover the yearnings of his heart after unknown blessings; and we take the essay on Christian union as a token of earnestness in the pursuit of truth, without which union is impossible. There may be mutual toleration and indulgence—there may be sympathy, and kindness, and good will—but the union for which Christ prayed can never subsist amidst the conflicts of opinions which sectarism nourishes. The apostle understood well the connection between doctrinal harmony and Christian affection, when he besought the Corinthians most solemnly and tenderly, that all would speak the same thing, and shun schisms, and be perfect in the same mind and in the same judgment, and when he laid down to the Ephesians as the ground of mutual forbearance and affection, the unity of worship, and faith, and sacraments which must characterize all the followers of Christ: "ONE LORD, ONE FAITH, ONE BAPTISM."

CALIFORNIA AND THE CALIFORNIANS.

1. *A Memoir respecting the condition of the Missions recently established in California, by the Fathers of the Society of Jesus; laid before the Royal Council of Guadalaxara, Mexico, February* 10, 1702. By Father Francois-Marie Picolo, of the same Society, and one of the original founders of the mission.

2. *A Report of the Exploring Expedition to Oregon and North California, in the years* 1843-4. By Brevet Captain J. C. Frémont.

THE memoir of Father Francois-Marie Picolo exhibits the devotion and intelligence which have characterized the missionaries of the church of Rome in all ages, and elicited the warmest encomiums from her bitterest opponents. Infidelity does homage to the high *philanthropy* of Xavier, and indifferentism forgets its apathy, when recording the exertions of Ignatius, or Ancharius. In October, 1697, Father Picolo and Father Jean-Marie de Salvatierra, escorted by some Spanish soldiers, "under the auspices and under the protection of our Lady of Loretto," set foot upon the magnificent peninsula which, like a mighty right arm, adorns the side of Mexico.

"But the evil spirit," says the missionary, "whom we were about to disturb in the undisputed possession he had enjoyed for so many ages, put forth all his strength to defeat our enterprise. The people among whom we were thrown, not being able to comprehend the design we entertained of rescuing them from the depths of idolatry into which they were plunged, and of laboring for their eternal salvation, because they could not understand our language, and none of us had the slightest knowledge of theirs, imagined that we had come to rob them of their pearl fisheries, as others, it would seem, in times past, had more than once attempted. Under this impression they flew to arms, and advanced in crowds upon our temporary dwelling, which was defended by a very small number of Spaniards. The violence with which they attacked us, and the number of arrows and stones hurled against us was so great that we should inevitably have perished but for the protection of Heaven, which served us instead of an army drawn up in battle array. Our companions, aided from on high, vigor-

ously sustained the attack, and repulsed the enemy with such success, that they soon were obliged to fly."

The natives, rendered a little more tractable by this signal defeat, and seeing that nothing was to be gained by force, deputed a number of their leading men to treat with the Spaniards, from whom they experienced a most gracious reception. The two missionaries soon acquired enough of the *Monqui* language to communicate to the Indians the real motive of their visit. It must have sorely puzzled the aboriginal Californian, that to secure him an eternal abode in regions more exquisite still than the hunting-grounds of the moon, these palefaced strangers had forsaken their distant homes, and the bones of their fathers. They had yet to learn that the Son of God had relinquished heaven for earth, embracing, as well for American as European, humanity and the bitterest agony it can know.

"But when fully assured of our good intentions," continues Le Pere François, "they flocked to us in great numbers, and manifested the most lively desire to be instructed in our holy religion, and to discover the true path to heaven."

Two whole years were passed, partly in studying the language, and partly in instructing the people. The memoir breathes the purest eloquence, when describing the attention and devotion with which the Indian children received the doctrines of salvation; their earnest request for baptism, accompanied with such a profusion of tears as to prevent a refusal. The aged and infirm, when sufficiently instructed, were also baptized, at their own solicitation, fearing to die unless cleansed of original sin. In the beautiful language of the memoir:

"We often thought that Providence had prolonged the days of many among them solely that they might improve this happy moment. As many as fifty infants at the breast, from the arms of their mothers, took wing for the skies, after their regeneration in Jesus Christ."

But not content with an easy residence among their zealous converts, the two missionaries were soon in quest of new labors, seeking to render themselves equally useful to others. And here these two soldiers of Christ, sacrificing their fondest inclinations to the better success of their heroic enterprise, separated—one proceeding north, the other embracing in his mission the interior and the west. Emboldened by their knowledge of the language, they confidently advanced, little expecting the fresh difficulty that awaited them. They had mastered *la langue Monqui*, but the farther they advanced the less intelligible it became, until finally they were unable to make themselves understood. With unabated ardor that rose superior to every obstacle, they began the study of *la langue Laymon*, the universal language of the country. So rigorous was their application that in a little while they could expound and exhort with equal facility in *Laymon* or in *Monqui*.

"Heaven blessed our efforts," exclaims the pious chronicler, "for we had already baptized more than a thousand children, all so well disposed and so well prepared for the reception of the sacrament that we could not but gratify their incessant prayers! More than three thousand adults equally well instructed desired and demanded the same favor; but we thought proper to defer it for some time to test their faith, and to fortify them in so holy a resolve. Because," and mark the extreme sagacity of the observation, "since these people had long lived in idolatry, and in the most abject dependence upon their false priests, and, being naturally of a light and fickle temperament, we feared a relapse, or that embracing Christianity without fulfilling its duties, they would expose our holy religion to the contempt of idolaters."

They were accordingly enrolled among the catechumens, and their holy instructors had soon the exquisite satisfaction of seeing a large majority steadily persevere in their good intentions, and become faithful disciples of our Saviour.

Here follows a minute account of the different missionary stations, their number, position, and effectiveness, and after giving an accurate brief of the religious condition of the new colony, Father Pi-

colo proceeds to describe the physical features of the scene of his labors, and the manners of its inhabitants. In summer, along the seaboard, the heat is intense, and rain rarely falls; but in the interior delicious breezes are ever in motion, and the heat is never oppressive. In each place winter varies in the same proportion. The rainy season is attended with a deluge of water, and, when that is over, instead of rain, such heavy falls of dew are seen in the morning, that a stranger would imagine it had rained heavily during the night. These daily dews fertilize the earth. In the months of April, May, and June, a manna-like substance falls with the dew, which is congealed upon the leaves, whence it is gathered; it is scarcely less white than sugar, and possesses all its sweetness.

"The climate must be healthy," says the missionary, "if we and our companions are permitted to judge. During the five years we remained in the country, we enjoyed the finest health, notwithstanding the excessive fatigue we endured. Out of all the Spaniards but two died, one of whom, a woman, brought on her death by her own indiscretion, having bathed upon the eve of her confinement."

California may vie with the most beautiful countries in the world in her splendid plains, her delicious valleys, admirable pasture grounds veined with numerous rivulets and rivers, whose banks are fringed with reeds and wild vines. The rivers are alive with fish, and afford vast numbers of shell-fish, which are conveyed to reservoirs, where they are nourished with the greatest care. Fruit and grain are found in abundance, as many as fourteen different kinds of grain are cultivated, and various roots and plants, among which is mentioned the *yuca*, contribute to the nourishment of the natives. Pumpkins and watermelons of an extraordinary size, meet you at every step, and so rich is the soil, and so generous the climate, that many of the plants yielded thrice a year. With a proper use of the plough, and a little skill in the management of water, every known variety of fruit or grain might be brought to perfection without any difficulty.

"This," says Father Picolo, "we sufficiently tested, having planted wheat, peas, and beans, from which we reaped a plentiful harvest, although our agricultural implements were confined to an old mule and a crazy plough."

The missionary then describes the animals, and notices the alpacca with its fine silken wool, terming the creature a species of sheep. The propagation of hogs was commenced, but, as the unceremonious beasts devastated the villages, spreading terror among the females, they were speedily exterminated. All the birds of Mexico, and most of those of Spain, are found in California; pigeons, doves, larks, partridges of excellent flavor and in great abundance, ducks, geese, and most varieties of water fowl.

Nearly two centuries have elapsed since the discovery of California; its seaboard is celebrated for its pearl fisheries; this feature has directed towards it the covetous eye of Europe, and many projects have been set on foot to effect a settlement there.

"I have no doubt," says the missionary, "that most valuable mines might be discovered in many places were they but sought for, since this country is under the same physical influences as Cinaloa and Sonora, which are so richly veined with the precious metals."

Although heaven has been so bounteous to the Californians, and though the earth spontaneously produces what elsewhere is obtained but by the sweat of the brow, they attach no value to the riches or fruitfulness of their country. Content with the necessaries of life, they give themselves no concern about any thing else. California, particularly to the north, is very populous; but, with the exception of a few villages, composed of some twenty or thirty families, they are without houses. The shade of the trees protects them from the burning rays of the sun, and branches and leaves, worked into a

temporary roof, defend them from the unhealthy periods of the night. In winter they shut themselves up in caves, which they build in the earth, where they herd together like brutes. The men are entirely naked; they surround their heads with a very delicate metal band, or with a kind of net-work; they wear necklaces and bracelets of mother of pearl skilfully arranged into different figures, among which small fruit stones are interwoven with much beauty. Their only weapons are the bow and arrow, or the javelin; but they are always armed either for the chase or for defence, the different townships being frequently at variance.

The women are clothed a little more modestly, wearing a mantle confined by a girdle to the waist, and falling to the knees, composed of the finest grass; their shoulders are covered with skins, and, like the men, they circle their heads with a slight metallic band. These bands, though apparently so slight, are so strong and flexible that they may be used as bridles; necklaces of mother of pearl pendant to the waist, and bracelets of the same material complete the toilet.

Weaving is the chief pursuit of both men and women. The thread consists of long grass, which supplies the place of flax or hemp, and they sometimes resort to a downy substance, obtained from the inner bark of certain trees. With the finer threads are made various ornaments, and with the coarser sacks for ordinary purposes and fishing nets. Out of the most delicate filaments, which they well know how to use, they make the whole machinery of the table—cups, plates, dishes, and sometimes parasols, fruit-baskets, and sometimes even pots and kettles, which must be carefully watched, since, if once on fire, they would be speedily consumed.

The Californians possess much sprightliness, and are naturally mimics; this was experienced by our missionaries in the outset of their labors; for they had no sooner begun to instruct than they were mocked, and at every fault of pronunciation ensued a burst of raillery. But as they became more impressed with the delightful promises of salvation, and the lofty morality breathed by their instructors, they no longer laughed, but modestly and seriously corrected each fault as it escaped them. When their ancient prejudices were attacked, they surrounded the missionaries after the exhortation, and defended their rites with considerable wit and ingenuity. They have no established government, but little religion, and no moral standard of any elevation. They adore the moon, and, as it wanes, they cut off their hair, which they give to their priests, who offer it in various superstitious rites to the divinity. Each family is governed by its own regulations, which naturally produces the conflicting interests that create so many disturbances among them.

We have thus endeavored, by consulting the memoir of Father Picolo, to give an idea of California and its inhabitants in 1702. The spirit of piety, the sagacity, the keen observation pervading the memoir, will make it a most gratifying document to those who rejoice at the diffusion of Christianity, or to those who admire philanthropy wherever it is found. The author was a member of the much calumniated Society of Jesus; a society which nothing but a strong animating principle of virtue and incomparable utility, could have preserved vigorous and unscathed; a splendid branch of an undying tree, despite the fell axe of bigotry and the corroding tooth of calumny. To undertake a refutation of all the calumnies that have been circulated against the Jesuits since the institution of the order, would be a task as endless as the enumeration of their valuable services to humanity,—moral, literary, and scientific: a candidate for some high political preferment might as well essay to disarm of their stings the whole hive of his angry opponents. But though the morning mists

may for a while obscure the sun, the monarch of day unaided vindicates his glory; and let those who suppose that the Society of Jesus is tarnished beyond redemption, climb above the clouds of their own prejudice, and, from the higher grounds of truth, behold its splendor.

The Jesuits were succeeded in their labors in lower California by the Franciscans of the order of St. Bernardin of Sienna, who obtained the name of the "blue friars," and in 1766, the following year, the "grey friars," another branch of the same order, were engaged in the same great enterprise. Soon afterwards, the Dominicans appeared, and the Franciscans, advancing to the north, founded the following missions: in 1769, San Diego; 1770, San Carlos; 1771, St. Gabriel and St. Antoine; 1786, Santa Barbara; 1787, La purissima Conception; 1788, San Bonaventura; 1791, La Santa Cruz, Nuestra Senora De Soledad; in 1772, St. Louis; 1776, San Francisco and St. Jean Evangeliste; 1777, Santa Clara; 1797, San Fernando, San Miguel, San Juan Batista, San José; 1798, San Louis Reg.; 1804, Santa Ines; 1817, San Raphael; 1823, San Francisco Solano.

"These different missions," says M. Bachelot, "from the periods of their foundation, have given to the church about one hundred thousand souls. In the year 1833 they contained at least twenty thousand Christians." There are still some idolaters in the neighborhood of these missions, and M. Bachelot mentions the conversion of four hundred in one day, who had descended from their mountain recesses.

In the work of M. Mofras, *attaché* to the legation from France to Mexico, will be found ample testimony to the salutary operation of the Jesuit missions in California. We should be sorry to say that the "Exploration of Oregon territory and California," had received universal approbation; for a book that every one admires is pretty much like a man whom every one speaks well of, and we always feel inclined, with Sir Oliver, to suspect both of cringing; but M. Mofras' work has certainly awakened profound attention, and secured the honor of a profound discussion by the French press. After proving the superior felicity of California before the revolution, M. Mofras proceeds to say "that under the metropolitan *regime*, by the happy influences of the missions and the government, the depredations of the Indians were checked, and the blessings of Christianity, and the light of civilization, administered to the different tribes." Within an area of more than twelve hundred leagues, embracing Texas and stretching from New Mexico to Florida, the governors, and the indefatigable missionaries, planted colonies, founded villages composed of Spaniards and Indian converts instructed in agriculture, in the working of mines, and in various mechanical pursuits. The whole population of this immense area had united into a complete scheme of colonization and defence. "The Jesuits," says Mr. Mofras, "are entitled to the glory of having first conceived, and, in a great measure, executed this admirable plan, truly worthy the stupendous achievements of that ever illustrious society."

"In the beginning of the year 1767," says the *Melanges Religeux*, to whose pages we are indebted for an introduction to the work of M. Mofras, "an inhabitant of Guadalajara" bequeathed to a college of the order, of that city, more than a hundred thousand piastres, which the Jesuits—the target for the envenomed calumnies of all Europe—had the delicacy to refuse, and, at the same time, yielding the conduct of the missions to the Dominicans and the Franciscans, they abandoned the soil enriched by their labor, and hallowed by their teachings; their only wealth a robe of coarse cloth." In the year 1842, the missions of St. Louis, St. Gabriel and San Diego, numbered each over three thousand converts; and the twenty-three missions in Upper California, collectively, thirty thousand. The seeds of

virtue planted by Father François Marie Picolo were not scattered by an idle hand, nor left to flourish or decay as chance might determine, but were tended and watered with an untiring vigilance and devotion. M. de Mofras describes the monks as alluring the natives to labor, by precept and example, and disarming the hostile tribes by their gentleness and disinterested piety. In 1842, the president of the Dominicans died in the arms of his disciples while following the plough. M. de Mofras had occasion to call on a Franciscan monk stationed at St. Gabriel's, and found him in the field before a large table, his cap thrown back, and sleeves rolled up, kneading potter's earth, and teaching the natives how to make bricks. Such an ardent affection have the Indians for the missionaries that they are always clustering around them; and it is no uncommon occurrence for a chief to travel more than two hundred leagues in search of the blackgowns (the fathers), as they style the ecclesiastics. "In the most secluded deserts of America," says M. de Mofras, "the traveller will often meet immense crosses of wood, reared by the aborigines." The Indians, receiving nothing but kindness and protection from the missionaries, conceive a regard and admiration for the whites in general, "and thus," in the language of the gentleman whose valuable work we have repeatedly referred to, "any nation aspiring to a durable system of colonization among the Indians should first send their missionaries among them. The wooden cross of a few religious has conquered more provinces for France and Spain than have ever been won by the swords of their best generals." When the hope of gain failed to raise the drooping spirits of the heroic little band that conquered Mexico, in spite of the wiles of Montezuma, and the desperate bravery of Guatemozin and the energy of even the old Spaniards sank beneath their unequalled hardships, but one thing alone confirmed their resolution, and steeled their nerves, the reflection that if they abandoned their enterprise, they abandoned the cross. "Soldiers!" exclaimed Cortes, "if we retreat, infidelity triumphs!" But for this argument Hernando Cortes would have been known to posterity as a reckless adventurer who, with means insufficient to his end, attempted to subdue the fierce Aztec, and fell a victim to his rashness.

It is remarkable that while the North American Indians have shrunk away from the touch of the white man, neither Christianized nor civilized, throughout South America and Mexico they have coalesced with their conquerors, and devotedly adopted the religion of the Spaniard. To what must this be attributed? Can it be that there is in Protestantism an element of pride which rejects the copper colored American as unworthy of intimate union with the fair haired Saxon? In Peru, the native peasant girl kneels side by side, breathing the same prayers, exchanging the benediction peculiar to Catholic countries, with the high-born Limaña. In Chili, the natives mingle freely and fearlessly with the whites, are as independent as the Spaniards themselves, and their rights held as sacred. The Indians of South America occupy the homes of their fathers, and are, with some exceptions, Roman Catholics. In but a few years, the Jesuits, as we have seen, gained thirty thousand converts in Upper California alone. It surely can not be exclusively owing to the superior learning, skill, and devotion of Catholic missionaries that their efforts are crowned with such wondrous success, while Protestantism barely secures a hearing. What then creates this surprising difference in the result? "The essential difference between Catholic and Protestant faith," exclaims the Protestant; to which the Catholic most unhesitatingly assents. But it is further urged, with much earnestness, that the ceremonies of the church of Rome are so imposing, so gorgeous, and so happily according with the ancient idolatrous practices of the convert, as to fascinate

the simple and easily dazzled Indian of the east or of the west. In the first place, nothing can be farther from the truth; the whole pomp and splendor of the missionaries of the church of Rome, from the time of the apostles to that of Ignatius, from Xavier to Father François Marie Picolo, may be summed up thus: a robe of coarse cloth, a cross of wood, the chalice and the host. Even Mr. Prescott, with a levity almost appalling, suggests that the cannibal Aztec found little difficulty in embracing Catholicity, the transition from eating *human* flesh to divine being quite an easy matter. The shallowness of the argument were ridiculous but for the profanity of the sentiment. Is Mr. Prescott prepared to live like a New Zealander, and able to relish the banquet of Tantalus because he has not abstained from animal food? Is the gap that separates man and beast greater than that between man and God? What is to be done with the rice-fed millions of Asia? How explain their conversion? Not on the same blasphemous principle, it is trusted. When Hallam styles the papal bull of the present day "the sally of decrepitude," "the impotent dart of Priam, crackling amid the ruins of Troy," we are half inclined to forgive the author in consideration of the classic beauty of the sarcasm. But historic dignity, truth, and religion protest against a sentence couched, like a worm in the bud, in a work else so instructive, so delightful, and so suggestive of sweet thoughts that crowd the reader's mind long after the book is closed. We can not entertain any thing but contempt for a libel without the semblance of truth to gloss it; for an antithesis raised at the expense of all reverential feeling. Its point may provoke the approving smile on many a lip, but

> "An atheist's laugh's a poor exchange
> For deity offended."

Now let us take a Protestant missionary landing among idolaters. His only instrument of conversion is the Bible. This little book, he tells them, is sufficient for your salvation: read it, ponder it well, and heaven will furnish you with grace sufficient to understand it. Now we will assume that there is one good Episcopalian, a good Presbyterian, a good Lutheran, a good Baptist, a good Anabaptist, a good Quaker, a good Methodist, a good Universalist, and that among all the different denominations there is at least one truly good man to each. It is conceded that this good man's understanding is sufficiently illuminated from above to be able to arrive at the correct interpretation of God's written Word. Thus these fifty good men of fifty different denominations are all inspired by the same God, yet all inspired in different ways. The inspirer must then teach a variety of creeds diametrically opposite. At one time he prescribes a belief in the real presence, at another denounces such a belief as idolatrous; now baptism is made essential to salvation, again it is utterly dispensed with. The Deity is then most strangely inconsistent. This is the palpable absurdity to which the Protestant rule of private illumination and interpretation inevitably reduces itself. Now the Indian is sometimes inspired in one way, and his instructor in another: to the Protestant the proselyte may retort, "You tell me to be guided by my reason, why should I yield my impressions to yours? what warrant have you of infallibility?" But when the argument is applied to the Catholic missionary, he finds no difficulty in meeting it: he submits to his pupil, not the dictates of his own reason, nor a creed to be varied at pleasure, but the commands of God, expounded by an infallible interpreter. The Catholic inspires confidence, the Protestant doubt and mistrust.

The immense spread of Catholicity among the heathen nations of the earth ought to be an evidence of its purity. If the divine Founder of Christianity made obedience to what it prescribes indispensable to salvation, it would appear to savor of extreme severity that the faith enjoined as essential should be so cold and forbid-

ding as to repulse, instead of attracting, the soul that it alone can save. The extreme alacrity with which Catholicity is every where embraced, the splendid success with which the efforts of its missionaries have in every age been crowned, should amount to a strong declaration of its celestial origin, and of the special protection of Providence. Jesus of Nazareth vindicated his divinity by miracles, and the miracle he now works is in predisposing the hearts of the Indians of all climes to the reception of his eternal words.

It has often been our lot to hear interrogatory sneers like this,—"what, after all, has Catholicism done for the Indians? Are they not wretched and ignorant to the last degree?" It is the fashion of most English and American tourists to represent the Indians of the South American republics, and those of Mexico, as idle, thieving loungers, ground down by an avaricious government, and without the spirit to resist oppression. It is true that, since the Mexican revolution, the condition of the natives has been any thing but enviable. Owing to the reckless ambition of turbulent demagogues who wrote patriot upon the mask that concealed the tyrant, and have sowed misery and dissention in Mexico ever since her separation from Spain, the original population of the country has been most mercilessly plundered and outraged. In the time of the Spaniards, when Mexico was under the immediate supervision of Rome, it was otherwise. No Indian could be compelled to serve twice, and miners were exempt from impressment: their persons and their property were respected and protected at law. Even in Peru, harrassed by incessant and bloody wars, the Indian pays an annual tax of but two dollars; secure in the interior, he rears his little flock of sheep, or tends the valuable alpacca. He is the muleteer of the country; in Guayaquil, and its immediate neighborhood, his occupation is the plaiting of hats. The native Peruvian, so far from being the indolent creature he is generally conceived to be, is a more industrious personage than most Americans: his days are spent in working hats of inferior quality, and his nights devoted to the finer article, which can only be plaited after sunset. Compare the North American Indian with the Indian of South America, and is not the temporal and eternal condition of the latter vastly preferable?

It was our intention to proceed with Oregon territory as we have with California; but the labors of the early missionaries on the banks of the Columbia are so finely portrayed in the Catholic Almanac for 1846, that we content ourselves by referring our readers to that valuable little work for a better and more entertaining account than we could offer.

The second report of Captain Frémont for the years '43 and '44 abounds with the same graphic description, and is replete with the same valuable information that characterized the first. The first thing we were struck by in the Report of the Expedition to Oregon and North California, was a statement of the remarkable decrease of the buffalo, which is thus noticed.

"The extraordinary rapidity with which the buffalo is disappearing from our territories will not appear surprising when we remember the great scale on which their destruction is yearly carried on. With inconsiderable exceptions, the business of the American trading posts is carried on in their skins; every year the Indian villagers make new lodges, for which the skin of the buffalo furnishes the material, and in that portion of the country where they are still found, the Indians derive their entire support from them, and slaughter them with a thoughtless and abominable extravagance. Like the Indians themselves, they have been a characteristic of the great west; and as, like them, they are visibly diminishing, it will be interesting to throw a glance backward through the last twenty years, and give some account of their former distribution through the country, and the limit of their western range. . . . . .

"At any time between the years 1824

and 1836, a traveller might start from any given point south or north in the Rocky mountain range, journeying by the most direct route to the Missouri river; and, during the whole distance, his road would be always among large bands of buffalo, which would never be out of his view until he arrived almost within sight of the abodes of civilization. . . . . .

"The total amount of robes annually traded by ourselves and others will not be found to differ much from the following statement:

	Robes.
American Fur Company,	70,000
Hudson's Bay Company,	10,000
All other companies, probably,	10,000
Making a total of	90,000

as an average annual return for the last eight or ten years.

"It is during the summer months, and in the early part of autumn, that the greatest number of buffalo are killed, and yet at this time a skin is never taken for the purpose of trade."

The scene here described would seem to be, equally with Jefferson's rock, worth a voyage across the Atlantic.

"*December* 16.—We travelled this morning through snow about three feet deep, which, being crusted, very much cut the feet of our animals. The mountain still gradually rose; we crossed several spring heads covered with quaking asp; otherwise it was all pine forest. The air was dark with falling snow, which every where weighed down the trees. The depths of the forest were profoundly still; and below we scarce felt a breath of the wind which whirled the snow through their branches. I found that it required some exertion of constancy to adhere steadily to one course through the woods when we were uncertain how far the forest extended, or what lay beyond; and, on account of our animals, it would be bad to spend another night on the mountain. Towards noon the forest looked clear ahead, appearing suddenly to terminate; and beyond a certain point we could see no trees. Riding rapidly ahead to this spot, we found ourselves on the verge of a vertical and rocky wall of the mountain. At our feet—more than a thousand feet below—we looked into a green prairie country, in which a beautiful lake, some twenty miles in length, was spread along the foot of the mountains, its shores bordered with green grass. Just then the sun broke out among the clouds, and illuminated the country below, while around us the storm raged fiercely. Not a particle of ice was to be seen on the lake, or snow on its borders, and all was like summer or spring. The glow of the sun in the valley below brightened up our hearts with sudden pleasure; and we made the woods ring with joyful shouts to those behind; and gradually, as each came up, he stopped to enjoy the unexpected scene. Shivering on snow three feet deep, and stiffening in a cold north wind, we exclaimed at once that the names of Summer Lake and Winter Ridge should be applied to these two proximate places of such sudden and violent contrast."

The following sentence may awaken a melancholy reflection:

"*January* 19.—A great number of smokes are still visible this morning, attesting at once the alarm which our appearance had spread among these people, and their ignorance of us. If they knew the whites, they would understand that their only object in coming among them was to trade, which required peace and friendship; but they have nothing to trade—consequently, nothing to attract the white man; hence their fear and flight."

Is it possible that the Indians of Oregon should ever conceive that the only object a white man can have in visiting them is to trade? The Indians of California at least are well aware that the pale faces are sometimes disinterested enough to prefer the salvation of a single soul to tempting pearl fisheries. An Indian's soul should be more attractive to the white man than his furs or other petty property. We subjoin two other passages which sufficiently prove that Captain Frémont and his little band were subjected to the same hardships they braved in '42, and encountered them with the same determined resolution.

"We had now begun to understand some words, and, with the aid of signs, easily comprehended the old man's simple ideas. 'Rock upon rock—rock upon rock—snow upon snow—snow upon snow,' said he; 'even if you get over the snow, you will not be able to get down from the mountains.' He made us the sign of precipices, and showed us how the feet of the horses would slip, and throw them off from the narrow trails that led along their sides. Our Chinook,

who comprehended even more readily than ourselves, and believed our situation hopeless, covered his head with his blanket, and began to weep and lament. 'I wanted to see the whites,' said he; 'I came away from my own people to see the whites, and I would'nt care to die among them; but here'—and he looked around into the cold night and gloomy forest, and, drawing his blanket over his head, began again to lament.

"Seated around the tree, the fire illuminating the rocks and the tall bolls of the pines round about, and the old Indian haranguing, we presented a group of very serious faces.

"Near night-fall we descended into the steep ravine of a handsome creek thirty feet wide, and I was engaged in getting the horses up the opposite hill, when I heard a shout from Carson, who had gone ahead a few hundred yards—'Life yet,' said he, as he came up, 'life yet; I have found a hill side sprinkled with grass enough for the night." We drove along our horses, and encamped at the place about dark, and there was just room enough to make a place for shelter on the edge of the stream. Three horses were lost to-day—Proveau; a fine young horse from the Columbia, belonging to Charles Towns; and another Indian horse which carried our cooking utensils; the two former gave out, and the latter strayed off into the woods as we reached the camp.

"*February* 29.—We lay shut up in the narrow ravine, and gave the animals a necessary day; and men were sent back after the others. Derosier volunteered to bring up Proveau, to whom he knew I was greatly attached, as he had been my favorite horse on both expeditions. Carson and I climbed one of the nearest mountains; the forest land still extended ahead, and the valley appeared as far as ever. The pack horse was found near the camp, but Derosier did not get in.

"We began to be uneasy at Derosier's absence, fearing he might have been bewildered in the woods. Charles Towns, who had not yet recovered his mind, went to swim in the river, as if it were summer, and the stream placid, when it was a cold mountain torrent foaming among rocks. We were happy to see Derosier appear in the evening. He came in, and, sitting down by the fire, began to tell us where he had been. He imagined he had been gone several days, and thought we were still at the camp where he had left us; and we were pained to see that his mind was deranged. It appeared that he had been lost in the mountain, and hunger and fatigue, joined to weakness of body, and fear of perishing in the mountains, had crazed him. The times were severe when stout men lost their minds from extremity of suffering—when horses died—and when mules and horses, ready to die of starvation, were killed for food. Yet there was no murmuring or hesitation."

Captain Frémont appears to have studiously abstained from giving any account of the religious condition of the Californians. He may have preferred total silence to a transcript of crude and hasty impressions; and his course is much more commendable than that of those ephemeral tourists who dip their pipes into the froth at the surface, and obtain just substance enough to make a bubble.

THE BATTLE OF LUCERNE.

On the morning of the festival of the annunciation of the Blessed Virgin, in the year 1845, a sanguinary battle was fought near the city of Lucerne, between the free bands or *corps francs* and the Lucernese and their allies. As the *corps francs* were advancing towards Lucerne, they halted for a moment on a spot where stood a little monument of the Blessed Virgin, excited almost to fury by the language of their leaders, and they uttered the most horrid blasphemies against the mother of God. After the battle, in which the free bands were most signally defeated, as if in just vengeance of such profanation, that same spot was found strewed with hundreds of dead and wounded. The invasion of the free bands was so sudden that it found the Lucernese almost unprepared for resistance.

I.

On yonder swelling height there stood a cross and holy shrine,
Reared long ago by fair Lucerne unto the Mother divine;
And ever there, at eventide, unto the vesper prayer
Wended, with reverential step, matron and maiden fair;
But thither, when the eve of the Annunciation set,
No groups of kneeling worshippers from fair Lucerne had met;
But a host of scoffing infidels from Argovie and Berne,
The free bands all in war array against unarmed Lucerne.

II.

And ribald laugh and oath and jest they shouted out amain,
Defying the Almighty God—did they defy in vain?
His eye may seem to slumber, but sleepless is his power,
And fearful is the wrath of God in his own chosen hour.
The proud free bands wild revel on the heights of fair Lucerne,
And hopes of easy victory within each glad heart burn;
For the home of faith and freedom, the stronghold of the land,
Within their grasp is lying now, defenceless and unmanned.

III.

"Now call upon your God!" they cry, "ye fond fools, if you will!
We trust us in our own good swords, and in our stout hearts still;
Around your altars and your shrines for the last time, dotards, kneel,
For they shall crumble to the dust beneath the armed heel."
Was it a wail of terror? or was it a battle cry
That rose up from that city fair unto the cloudless sky?
Was it the echo ringing out from hill to hill afar,
Or the summons speeding onward to gather unto war?

IV.

"Up, Lucernese! up, Switzers! up, sons of the mountain land!
Up from the lovely valley, from the blue lake's sparkling strand,
From where the towering cliff o'erhangs the dark and shadowy glen,
Up! for the clarion summons all bold true hearted men!
Up from the couch of sickness! away from the death bed side!
Come from the priest and altar, and the ring and blooming bride!
Come from the happy homestead each with his gleaming brand,
And strike the blow for freedom, '*God and our native land!*'"

V.

The shepherd on the rolling hills has left his bleating flock,
The hunter, from his stricken game still quivering on the rock,
Has startled, as the rallying cry rolled up from the valley fair,
And echoed to the summits hoar that tower in the air:

The yeoman, from his verdant fields rich with their springing grain,
And from the cherished fireside he ne'er may see again,
Shouldering the sturdy rifle his fathers used of yore,
Turns, with one fond and lingering look, from the ancestral door.

VI.

The merchant from his counter, and the tradesman from his craft,
The fisher from the mountain lake, leaving his nets in draught,
The peasant from his daily toil, with his stout heart and hand,
All rally at the summons loud, "God and our native land!"
Buyer and seller springing away from the crowded mart,
From the unfinished traffic, to the field of battle start;
His books the student casts away, and with unwonted pride
The good sword of his fathers buckles unto his side.

VII.

The mother utters many a prayer o'er her departing son,
The weeping bride faint whispers, "Oh, when the fight is done!"
While the aged sire, kindling with the thought of olden days,
Tells to the arming warriors of bravely stricken frays.
"Now, sons of mine, bear with you unto the field's alarms
The Switzer's stout and gallant heart with the bold Switzer's arms,
And, 'mid the crash of crossing steel and death shots spreading wide,
In the good God above you let your whole trust abide!"

VIII.

The banners that wave over you on many a well fought field
Have fluttered in the swelling shout that out in triumph pealed;
And, oh! if ye are spared me, when the fierce strife is won,
Come to these fond arms again, each a true hearted son!"
All stout and steady manhood went forth unto the fight,
While age and youth and beauty knelt in prayer, as well they might,
And the priest before the altar with his uplifted hands
Besought high heaven's blessings upon the rallying bands.

IX.

As streamlets from the mountain springs mingling together flow
In one resistless torrent through the wide plain below,
Thus from each blooming valley, and from each frowning height,
The living streams of gallant men hurry unto the fight;
Banners are proudly flaunting, warriors are gathering there,
Trumpets are ringing wildly out on the fresh mountain air,
The gallant Catholic cantons are rallying amain
For the old faith their fathers loved and cherished not in vain.

X.

'Twas sunset when the summons loud went o'er the farthest height,
And loud that startling summons rang on through the starlit night,
And at the dawn of morning, ere its last sound was done,
On lines of clustering warriors sparkled the rising sun;
The foe are gathering thickest hard by yon holy shrine,
And where the cross above the field stretches those arms divine,
A scoff unto the free bands of Argovie and Berne,
A sacred pledge of aid above and hope to fair Lucerne.

XI.

Is it the whirlwind crushing o'er the bending forest oak?
Is it the torrent rushing wild, or the fell thunder's stroke?
Or is it the strong avalanche from the steep mountain height
Down sweeping to the plain below in its resistless might?

It is not rushing torrent, nor tempest in its wrath;
It is not the dread avalanche tearing its rock-strewn path;
But it is the stern and heavy tread of thrice a thousand men,
Who bear into the battle field Tell's banner once again.

XII.

Above them oaths are pealing—*they* speak not, save in prayer,
Above loud shouts are ringing out upon the startled air,
And the swift rolling volleys on their charging columns pour,
But up the silent columns charge as sternly as before;
Up! up! they still are pressing those armed ranks of steel,
Voiceless amid the battle cries—hushed 'mid that deaf'ning peal,
Hark! o'er the foeman's swelling shout, o'er the shrill carbine's ring,
Heard ye that leader's clarion tone speeding from wing to wing?

XIII.

"Now, Switzers, by your altars! now, Switzers, by your God!
Strike for the old fatherland on which your *free* sires trod;
Heaven is looking on you, and the cross is there above,
Before you are your foemen, behind you are those you love!
But for a moment falter, but for a moment pause,
And wo unto your cherished ones, and wo unto your cause!
Then onward, Schwitz and Uri, on, Zug and proud Lucerne,
Up, sons of Unterwalden, on, the bristling bear of Berne.

XIV.

Uptossed unto their shoulders, with a stern and sullen clang,
Thousands of gleaming rifles, out with their death shots rang,
And, through the cloud of murky smoke that lingered on the peal,
Up rose one cry of horror 'mid the crash of crossing steel.
Like the dark Alpine storm-cloud with its lightnings flashing out,
That veil of pierceless darkness clung the combatants about,
And, with its fearful battle din, it struggled up amain
Unto the summit of the hill, marking its path with slain.

XV.

But see! the dun cloud passes now—hark! the red field is won,
For on one banner only sparkles the glowing sun,
And round that cross and holy shrine where the blasphemous stood,
The bravest of their warriors are weltering in their blood;
To the blue vaulted heavens up from that kneeling crowd
The chant of praise and glory swells joyously and loud,
While from the rescued city is pouring forth a train
Of matrons and fair maidens to that cross and shrine again.

XVI.

"Now glory unto God on high, unto the God of might!
Hosanna to his saving name who shielded us in fight!
And praise unto the virgin queen whose prayer is ever strong,
For those who wield the sword of right against the sword of wrong!
The hand of God is mighty—he has sheltered us indeed,
And from the foeman's sword and chain he hath our fair land freed.
Oh! in the hour of trial, whenever foes invade,
Mother, be thou our advocate! O God! be thou our AID!" J. M'S.

PÉRE JEAN, OR THE JESUIT MISSIONARY.

A CATHOLIC STORY FOUNDED ON FACTS.

(Continued from page 141.)

CHAPTER VII.

The Return.

"MORNING Flower, why art thou sad? The young eagle of his tribe will soon return. Kiskepila will bring back the scalps of Huron warriors at his girdle: he will come back adorned with eagle feathers, and the women of his tribe will sing his deeds. He will bring home many spoils, and will take the budding flower of morn to bloom in his own lodge!"

"No, Dancing Fawn, the warriors of the tribe have been gone many days on the war path. Many suns have set since the appointed hour of return passed by. The voices of the night have whispered in the ear of Morning Flower. Misfortune is on the path of the braves. He will return no more."

"Drooping Flower," said the other, drawing up haughtily, "is not the blood of the conquering Iroquois in thy veins? and yet thou tremblest because the braves of the tribe outlie upon the war path a few suns longer than the appointed time. Thinkest thou that the Huron dogs could withstand the invincible Mohawk? The Hurons are cowards; they have forsaken Owaneego for the God of the pale face, and Owaneego has chilled their hearts, and turned their blood to water. The Hurons are dogs!" and the speaker tossed her hand contemptuously towards the Huron country.

She was a noble looking Indian girl. Her black eye sparkled as she spoke, and the heightened color of her cheek betrayed the quick passion of the untrained child of nature. The other was of gentle mood; her full and liquid eye looked out softly from beneath the long and sweeping lash that shaded its light. Her hair was jetty black, and, though straight, was finer and softer than usual in the Indian race: it was braided in glossy folds around her temples, and gathered in a loop behind, bound up with bands of bright colored bark interwoven with beads. Her dress was a mantle curiously wrought with gaily colored feathers, and trimmed with tufts of elk hair dyed red, thrown gracefully around her form, leaving her left arm and shoulder bare. Her limbs were finely moulded.

Below the maidens stretched a scene of great beauty. From two hills, covered with heavy forest trees, an open sward sloped gradually till they blended into a little plain traversed by a small stream, on whose banks a group of children were playing busily—now plunging into the shallow waters, and now sunning themselves upon the soft and luxuriant grass that bordered it. On the northern side, where the descent faced full towards the south, was ranged a number of Indian wigwams, in the centre of which stood the council lodge, rising conspicuous above the rest of the village. Before the doors of some of the cabins groups of old men and children were gathered, while the squaws were passing to and fro, engaged in their domestic labors. At the edge of the forest a number of youths were practising with the bow and arrow. The western portion of the slope was filled with young corn, green and luxuriant in its growth, with its white tassels and ears already blooming out. On the southern bank of the stream swept upwards a gentle ascent of beautiful green sward, gaily interspersed with the gloriously tinted wild flowers that adorn the fields of America.

Around this little valley, like a palisade, stood the edge of the forest, its interminable depths stretching far away towards the horizon, until, like the green waters of a vast ocean, its waving foliage seemed to mingle with the distant sky.

The two Indian maidens reclined upon the soft turf at the edge of the forest above the village, and for a few moments gazed down in silence upon the valley. The thick foliage of a massive oak overhung them, and shaded them from the warm rays of the sun.

"Dancing Fawn," at length resumed the young girl, "the French warriors are terrible in battle, riding fierce horses, and with their breasts clad in steel; perchance the braves have fallen in with them and been cut off."

"False Mohawk girl, have not the braves of our nation met the French in battle? Their war cry is like the roar of Unghiara*—the Huron and the pale faces tremble at its sound. But listen, Morning Flower! heard you that faint shout! See! it has aroused the village!"

The young maidens arose from their recumbent position, and awaited in expectation the event. The village below them now exhibited a different and more lively aspect. The youths had quitted their pastime and gathered around the council lodge where the old men of the tribe had assembled. The women had left their occupations, and were clamorously joining the group. At length another yell broke from the forest far to the west, and came faintly swelling to the expectant crowd. In a few moments more a runner emerged from the forest, and, looking down the hill, hurried on towards the village. As he approached, the assemblage opened to receive him, and he paused in silence before the chief, who was surrounded by a group of venerable warriors. Kiodego motioned him to speak.

"The braves of the Mohawks," said the runner, "are mighty warriors; their arms are strong, and the Hurons are dogs. The French become women before the battle-axes of the Mohawks. The warriors bring back scalps and many prisoners; they have captured the great medicine of the French; they have routed and slain many Hurons." Then he recounted the names of the wounded—for of the dead the Indian speaks not. As he mentioned the name of Kiskepila, the son of the old chief, a deep sigh broke from the lips of the Morning Flower, and her head sank for a moment upon her breast. Then she raised it up proudly, and fierce determination lit up her beautiful features. Gloom had passed away. Kiodego sat unmoved, evincing no concern for the misfortune of his son. As the runner finished his recital, a shout broke from the assemblage, which was answered from the forest by a succession of yells, whose increasing tone marked the near approach of the conquerors; it was the scalp whoop. Then came another succession of yells, one for each prisoner. At this signal the crowd around the council lodge dispersed to the different wigwams, but soon reassembled, every one armed with weapons of some kind; knives, tomahawks, stones, and war clubs. As soon as the runner appeared, Morning Flower and her companion had descended and mingled with the group before the lodge, and now, armed like the other women of the tribe, they hurried off towards the edge of the forest. It would have been difficult to recognise the sorrowing, lone, lorn Indian maiden with the drooping glance in the excited form that wound amid the group urging on her sister furies to greater frenzy.

"The Gentle Flower," she said to Dancing Fawn, "is a Mohawk maiden; a thorn has pierced through her moccasin and wounded her foot. She will pluck it out, and with it tear the flesh of the Frenchman. The Morning Flower will avenge the wound of Kiskepila!"

The inhabitants of the village had arranged themselves in two lines on the open space south of the little rivulet, for

* Niagara.

by that side the war party, having made a detour in the forest, were to enter on the valley. Thus the lines ran from the south west up towards the village. Old women with staves, young gentle maidens with heavy clubs, youths with knives and tomahawks, and even the little naked children with sharp stones, stood waiting, with savage exultation, for the coming of the prisoners.

The triumphant songs of the returning warriors became every moment more distinct; at length, far down the shaded avenues of the forest, the front of the body appeared in view. A cry of wild joy broke from the expectant savages, and the two lines waved and undulated along their whole length, as each person endeavored to catch a glimpse of the triumphant braves. On they came!—the warrior stepping more firmly, and erecting his head more proudly, as he beheld the old men of his village at the council lodge, in the distance, and, nearer, the women and the children who would sing his gallant deeds, and the youths who would learn to emulate his fame. On they came, swinging high the scalps they had taken, the bloody trophies of their victory, and chanting the story of their actions. At length they emerged from the forest, and stood in the bright sun upon the beautiful green slope of verdure. The prisoners were grouped together; their captors now singled them out, preparing them to start upon the fearful trial which awaited them. Father Laval was pale and jaded; his face was scarred and bruised, and the clotted blood still disfigured his wounded features; his hands were yet bound behind him. A Mohawk approached to sever the cord; the flesh had so swollen around the tight band as almost to conceal it, and the knife of the savage gashed the hands of the priest. Released from their confinement, his arms fell heavily to his side, inanimate, and refusing to obey the stiff and swollen muscles. The blood began to creep slowly in the veins, and the sensation of numbness was succeeded by one of acute pain. The Indian then loosed the band which confined the black robe of the Jesuit around his body. His outer garment was next taken off, and Father Laval stood half unrobed; his shirt was stained with blood, and his naked feet and legs were torn and bleeding, and festering with thorns and briers; every step left its mark in blood.

The work of the Indian was soon done, and the captives were prepared to run the gauntlet. The tender frame of the young novice, with the red blood incrusted upon his delicate skin, and his limbs bruised and swollen, and almost helpless, contrasted strangely with the massive proportions of Leloup, who still kept close beside him, ready to aid him in his need. Strong, and seemingly unwearied, the Huron stood up like a mighty statue of bronze, heedless of the many wounds upon his limbs and breast. "My father!" he said to the Jesuit, as they neared each other for a moment, "my father, when Leloup springs forward between the lines, hasten on, and seek to avoid the blows of the Iroquois! Make for the war-post by the council lodge,—gain it, and you are safe!"

René Bourdoise turned towards the spot indicated by Leloup to the Jesuit, and his heart shrank within him. A hundred yelling furies, with clubs and knives, were between them and the place of refuge, and his limbs were faint and weary. He raised his soul to God.

"Fear not, brother," said Leloup, "but gather up all thy strength."

"I will trust in God," replied the novice sadly.

At length the word was given: "Jog-go!"—"go!"—and the prisoners started. The powerful Huron broke away at a swinging trot, which puzzled Father Laval to equal. Le Loup made for the opening of the lines: a hundred arms were uplifted to strike—knives glistened, and the whole gang of furies yelled with a savage delight—the strong runner paused for a moment till the Jesuit was close behind him, then bounding forward, he dashed

fiercely into the midst of the crowd, casting aside their blows and overturning many in his path. Yet he did not pass scatheless, and, ere he had gone half the distance, the blood was streaming from his wounded body. The whole rage of the whippers was in a moment turned upon him, for he had succeeded in baffling many of them, and they were pursuing him regardless of the rest, and permitting the two Frenchmen to escape with little suffering. But there was one whose passion was not to be led off. Morning Flower scorned to wreak her vengeance upon the Huron, for she conceived that none but the Frenchman could have stricken down the Young Eagle. Her eye was turned upon the Jesuit, whom she saw passing almost unharmed in the rear of the powerful warrior. At length Father Laval came near her, hastening forward at as great speed as his swollen and stiffened limbs would permit. She held a heavy stick in her hand—her arm was raised—the Jesuit cast an imploring look upon her, but the heart of the girl was steeled to pity; her savage nature was unyielding, and she struck him a heavy blow. He staggered forward, about to fall; at the next moment he was raised and hurried forward by the arm of one of his Huron neophytes. Blinded and stunned by the shower of blows which fell upon him, he did not recover complete consciousness until he stood safe from further harm at the war-post. A wild spectacle met his eye as he gazed over the field through which he had just passed. The tall Huron, Le Loup, heedless of blows and wounds, was still struggling through the savage throng, carrying the main body of the whippers after him and around him. Ever as he turned and doubled, a portion of his tormentors would start before him to cut off his escape; then, like the hunted wolf, he would burst upon them with all his strength, and break through them—only to find another body ready to receive him. A group of old squaws, armed like fiends with the worst weapons they could obtain, pointed and jagged stones, sharpened sticks and knives, attempted to stop his course. He dashed into the midst of them, striking the first to the earth before she could aim a blow; yelling horribly as she fell, she clasped the warrior's feet, and tripped him up. With his outstretched arms he grasped several of his persecutors, and they came to the ground together: his pursuers, close at his heels, fell over them, and the living pile struggled together in inextricable confusion, striking and beating each other indiscriminately. A shout of laughter broke from the Mohawk warriors, who watched the scene with interest. Winding out from the living mass that was piled up above him, the Huron sprang again to his feet and started off, delivered from more than half his pursuers, who still lay struggling together—the upper ones believing that their victim was still in their power, while the efforts made by those underneath to arise made the confusion still more dire. The Huron was speeding on.

Half way to the post tottered on the poor novice, René Bourdoise, his young limbs stiff and fainting. Ah! little did he think, when he quitted the shores of beautiful and gentle France, of the wild scenes of suffering and torture he was to endure for the sake of Christ in the dreary wilderness of the west. The companions of his early days were wandering through the bright valleys of his native land; songs of joy were upon their lips, glad music ringing in their ears, loving hearts and tender hands around them. In his ear rang the yell of the wild Mohawk, and the hand of the pitiless savage was upon him. Then he called to mind his solemn vocation, and devoting himself to suffering, clasped his hands towards heaven, and struggled on.

"Grant me strength to bear my cross, Oh, God!" he said.

The novice had already reached the stream: he had received little else but passing blows, for the strong Hurons afforded better game to these human hunters. The

younger and the weaker, who feared to grapple with the stout warriors, alone pursued him. But now a party rushed towards him, and in an instant the fainting youth sank beneath their blows. It was at the moment that Le Loup approached the creek. His eye rested upon the novice as he fell among his tormentors, and he dashed through their midst, drawing them after him in the race. René Bourdoise arose—the Indians were already in another portion of the field, and he passed the stream, and, painfully toiling up the hill, touched the war-post. At length the chase began to flag, and Le Loup, having succeeded in doubling on his pursuers, leaped up the hill to the goal. The last Huron soon came in.

The overthrown squaws, bruised and beaten, gathered round the group of captives, and with loud imprecations menaced the cause of their misfortunes with the vengeance of the tribe.

"Ah!" said one, "wait, when the Huron is bound to the post and the flames are kindled around him, we will torture the dog till he screams with pain."

"Yes, the Mohawk women will make the Huron warrior yell with the torment," and the fiends shouted in anticipation of the sacrifice. Le Loup looked calmly on and smiled.

The prisoners were again bound, and, the ceremonies attendant upon the return of the war party having been gone through, were placed under a guard in the council lodge, while the warriors dispersed through the village, each with his band of friends and admirers. A portion of the war party belonged to another village; these were entertained with dances and feasting until towards evening, when they took their departure for their own homes, contrary to their usual custom, leaving the prisoners at the first village, to be disposed of by a joint council at some future day.

LETTER OF FATHER DE SMET,

GIVING A MOST INTERESTING ACCOUNT OF HIS ARRIVAL IN OREGON TERRITORY.*

(From the Annals of the Propagation of the Faith.)

"IT WAS after a voyage of near eight months that, on the 28th of July, we discovered the coasts of the Oregon. Oh! what joy there was then! what transports of delight! what returning of thanks with our hearts and our lips! We all intoned the hymn of gratitude, the *Te Deum;* but scarcely had we given ourselves up to the first feelings of happiness, than the idea of new perils to be faced came to renew all our uneasiness; we approached the *Columbia.* The mouth of this river is of difficult and dangerous access, even for mariners provided with good charts; and we knew that our captain, having been unable to procure any, was unacquainted with the rocks and breakers which render the entering of the river almost impossible in the season in which we were.

"We perceived Cape *Disappointment,* which seems to indicate to the voyagers

* It may be recollected that Fathers De Smet and Vercruysse, accompanied by four other members of the same society, and six Sisters of the Congregation of Our Lady, sailed from Antwerp on the 12th of December, 1843, to repair to the *Rocky Mountains.* The ship, the *Infatigable,* in which they sailed, after having crossed the Atlantic ocean, doubled the southern point of South America, and gone up the Pacific ocean, arrived on the 28th of July, 1844, in sight of the coasts of Oregon, and on the 5th of August following came to anchor at Vancouver Fort, which is situated on the Columbia river.

the route which they are to take. As it was already late, the captain took the resolution to tack about, in order to avoid the coast during the night. Whilst the vessel was retiring from the land, we were contemplating from afar the lofty mountains and the vast forests of the Oregon. Here and there we saw rising up the smoke of the huts of our savages. At this sight a crowd of feelings seized on our minds, which it would be impossible for me to express here. One should have been in our position to comprehend what we then felt; our hearts beat with joy on beholding those boundless regions where so many forsaken souls are born, grow old, and die in the darkness of infidelity for want of missionaries; a misfortune to which we were going to put an end, if not in regard of all, at least for a great number.

"On the 29th all our fathers celebrated the holy sacrifice; we wished to offer a final violence to heaven. The beginning of the day was gloomy; our minds were so also. Towards ten o'clock the weather brightened and allowed us to approach, with caution, the immense and frightful mouth of the Columbia. We discovered without delay some enormous breakers, a sure sign of a sand-bank, of several miles in extent. The shoals cross the river in its entire breadth, and present a bar which seems to forbid entering it. The sight of this plunged us into the greatest consternation; we felt that it was useless to attempt the passage, and that we should inevitably perish in it.

"In this sad situation what were we to do? what was to become of us? where were we to go? . . . . . .

"On the 30th, the captain being at the topmast, in order to make some discovery, perceived a ship, which was sailing along the cape in order to quit the river. It was seen but for a short time, for it proceeded to cast anchor behind a rock, whilst awaiting a favorable wind. We then conjectured that the river was still practicable, and we hoped to be able to guide ourselves by the track of this vessel.

"About three o'clock the captain sent the lieutenant, with four sailors, to sound the breakers and search for a way of entering on the morrow, the 31st of July, St. Ignatius's feast day: this happy coincidence revived our hopes and renewed our courage. We were expecting every thing from the protection of our founder, and prayed him, with all the fervor of which we were capable, not to abandon us in this extreme peril. This duty being fulfilled, we had nothing more important to do than to go on deck to look at the boat with the lieutenant. About eleven o'clock it returned to the *Infatigable;* the sad and discouraged looks of the sailors announced to us bad news; we durst not question them. . . . . Nevertheless, the lieutenant told the captain that he had found no obstacles, and the evening before at eleven o'clock, he had crossed the bar with five fathoms of water. The sails were then unfurled, and the *Infatigable* advanced with a favorable light breeze. The sky was clear, the sun shone out with all his splendor; for a long time before we had not so fine a day.

"Nothing more was wanted to render it the finest of our voyage than the successful entering into the river. Accordingly, as we approached it, all redoubled their prayers; each one was filled with recollection, and held himself ready for any event. In the meantime the vigilant and courageous captain orders the lead to be cast. A sailor ties himself to the outside of the vessel and sounds; we hear him cry seven fathoms. Every five minutes the cry is renewed; then six fathoms . . . . . five fathoms . . . . . the number was constantly diminishing. One may easily guess how much each cry must have made our hearts beat. But when he cried three fathoms all hope vanished, for it was the smallest draught of water necessary for the ship. We thought for a moment that the vessel was going to break against the reefs. The lieutenant said to

the captain, '*We are between life and death; but we must go on.*'

"The Lord wished to put our faith to the proof; he had not resolved on our destruction. The cry of four fathoms we heard; we breathed, we took courage; but the danger was not past. We had still two miles of breakers to pass over. A second cry of three fathoms came again to fill us with dread. The lieutenant then said to the captain; '*We have mistaken our way.*' 'Nay,' replied the captain, 'do you not see that the *Infatigable* passes *over every thing? Advance.....*' Heaven was for us! Without it neither the skill of the captain, nor the goodness of the ship, nor the activity of the crew, would have been able to save us from certain destruction. We were more than a hundred yards distant from the right track, in the middle of the southern channel, which no vessel had ever crossed. In a few moments after we learned that we had escaped as it were by a miracle.

"In effect our vessel had, at first, taken the right direction for the entrance of the river; but, at a little distance from its mouth, the Columbia divides into two branches, forming as it were two channels; the one to the north, not far from Cape *Disappointment*, is that which we should have followed; the other, to the south, is not frequented, on account of the breakers that bar its entrance, and over which we had passed the first and probably the last. We knew also that the governor of fort *Astoria*, having perceived us for two days, had repaired to the extremity of the cape with some savages; and that, in order to draw us in that direction, he had made large fires, hoisted a flag, and fired some musket shots. We observed, it is true, those signals; but no one amongst us understood their object. God, no doubt, wished to show to us that he is sufficiently powerful to expose us to danger, and then to deliver us from it safe and sound. May his holy name be blessed! Glory be also to St. Ignatius, who has so visibly protected his children on the day of his feast.

"About half-past four o'clock a boat came towards us; it contained some of the savage *Clapsops*, having in command of them an American who has established himself on the coast; their cries astonished greatly our fathers and the Sisters of Our Lady. We could only distinguish the word *catch*, which they repeated incessantly. We made to them a sign to approach, and the captain allowed them to come on board. The American immediately accosted me, and stated the danger we had run; he added that he had wished to come to our relief, but that the savages, seeing the danger, would not venture to expose themselves to it.

"The Indians, on their parts, told us by signs what had been their fears, how at every moment they expected to see the ship capsized and dashed to pieces; they had wept and torn their garments, being sure that without the intervention of the great Spirit we should never have escaped the danger. In truth these good savages were not deceived. It is the testimony of all those who know the history of our passage; they cease not to congratulate on us it, as on a singular and wonderful event."*

On the bar of the Columbia river occurred the wreck of the *Peacock*, one of its vessels attached to the Exploring Expedition. A thrilling account of this event is given in Capt. Wilkes' Narrative. Of the bar itself he says: "Mere description can give little idea of the terrors of the bar of the Columbia: all who have seen it have spoken of the wildness of the scene, and the incessant roar of the waters, representing it as one of the most fearful sights that can possibly meet the eye of the sailor. The difficulty of its channel, the distance of the leading sailing marks, their uncertainty to one unacquainted with them, the want of knowledge of the strength and direction of the currents, with the necessity of approaching close to unseen dangers, the transition from clear to turbid water, all cause doubt and mistrust. Under such feelings, I must confess that I felt myself laboring."—Vol. iv, p. 293.

"SAINT MARY OF WALLAMETTE, *October 9th*, 1844."

INTELLIGENCE.

FOREIGN.

RUSSIA.—*The Nuns of Minsk.*—We are satisfied, after examining all the accounts by the last foreign arrivals, in relation to the narrative of Sister Miceslas, superioress of the Basilian nuns, that the statements and communications impugning her veracity are entitled to no credit or respect. The indignation of his holiness, in regard to this narrative, does not proceed from any disbelief in its truthfulness, but from the circumstance that its publication was premature and unauthorized. According to the correspondent of the Tablet the grievance in the matter is, that what should have come as an authentic document from the Vatican, "has been reduced to the dimensions of a mere party squib;" in the language of the Tablet:

"A very natural indignation is excited that these acts of martyrdom, which would have come upon the world with so extraordinary an effect if accompanied and strengthened by the burning indignation of the holy see, expressed at the sufferings of its children, has been deprived of this official and sacred character, sent floating into the world, no one knows how—made a thing for foreign secretaries to denounce as a wicked fabrication—and claiming little more respect or confidence than belongs to a common magazine article."

Whatever discredit has been sought to be fixed on the narrative of Miceslas may be traced to the evasions of the Russian envoy at Rome, and the doubts of Sir R. Peel and Lord Aberdeen, that such atrocities could have been sanctioned by *one so magnanimous as the czar*. It seems to be forgotten that this is not an isolated instance of Russian barbarity. In Russia punishments are all of the most atrocious and savage character, as any one must know who is familiar with its history. In the summer of 1842 the holy see complained to the Russian government that in the province of Volhynia *one hundred and seventy priests* had been put to death for their adherence to their faith, and this after undergoing a course of inhuman treatment hardly surpassed by that inflicted on the nuns of Minsk. Is it not strange, then, that any one should regard the monstrosities practised on these helpless ladies, by the czar and his minions, as inconsistent with *Russian "magnanimity?"*

ENGLAND.—*Complete and final Emancipation of Catholics.*—A bill for the above purpose has been introduced into the British parliament by Mr. Watson, the substance of which may be stated in the words of one of the orators: "It is a bill to enable Roman Catholic bishops to style themselves after their sees, to legalize processions, and to repeal the act expelling the Jesuits."

This bill has passed to its second reading: ayes 66, noes 22; majority 44. Mr. O'Connell and Mr. J. O'Connell paid handsome tributes to the character of the Jesuits. In the course of the debate Lord J. Manners thus expressed himself on the subject of the Jesuits and religious orders:

"He could not entertain those fears of the Jesuits, and of the other religious orders, which other honorable members felt; he believed those fears to be greatly exaggerated. He knew that in England some hundreds of years ago the Templars were looked upon in the same light as the Jesuits now are; there was no monstrosity too horrible to be attributed to them. (Hear, hear.) Such, however, was not the universal feeling among liberal and literary men, in proof of which he might refer to what was said in the *Spectator* journal two years ago:—'There are two sets of Jesuits—the Jesuits of fact, and the Jesuits of fiction.' The work which recently appeared in France was an example of the latter. (Hear, hear.) 'And, as there are more readers of romance than students of history, the latter are more familiar to the public than the former. The Jesuits of fiction will be admitted on all hands to be terrible fellows, but their proper place is in the circulating library, not in polemical, and far less in political discussion. The Jesuits of fact closely resemble all other respectable Romish clergymen, except in so far as their order has long supplied the most accomplished members of that body. In the history of every branch of science and literature distinguished Jesuits are met with. The practice and theory of education are deeply indebted to their experiments. Among the earliest and most ably planned missions to the heathens were those of the Jesuits.' (Hear.) He really thought it ill became us, who boasted of the glorious success of our arms in China, to forget that the Jesuits were the first to introduce the Christian religion and civilization into China—(cheers)—and overlook their exertions in the cause of religion and humanity, whilst we listened to the calumnies which, for the past few years, had been heaped on the heads of the Jesuits. In the present state of

the manufacturing population, it was not in their power to stop the exertions of religious bodies in the cause of religion and charity. In a return made by one of these bodies in Leicestershire it was stated—'During the year 1845 we have given lodging to two thousand seven hundred and fifty-eight poor distressed travellers and workmen. We have given portions of food to eighteen thousand eight hundred and eighty-seven in distress during the same year.' Instead of putting down, by penalties, institutions of a similar nature, it would be well to take warning and example by what they did. Instead of punishing the Christian Brothers of Birmingham, or the Cistercians of Mount Melleray, it would be well to imitate their example."

Mr. Borthwick concluded his speech on the same side of the question with the annexed sentiments.

"He would say but one word more, and that was on the subject of the Jesuits. He was decidedly in favor of a repeal of the laws against that order. (Cheers, and Hear, hear.) He sincerely trusted that whatever might be our various opinions on other subjects, the brilliant masses of nonsense which, in the *Juif Errant*, had been directed by Eugene Sue against the principles alike of morality and religion, might never become popular with the people of this country—(Hear, hear)—far less influence their conduct. (Cheers.) There was in those volumes more which was at variance with Christian morals, and Christianity itself—more that was revolting to every well-constitutioned mind—than ever their worst enemies had alleged against the Jesuits."

Mr. Faber's Defence.—Copy of a letter to the editor of the English Churchman.—Sir: I suppose I am not asking too much when I claim admission in your paper for a statement of facts regarding the publication of some letters from Mr. Pitts, of Warmington, which you inserted this week, for the purpose, as you say, of exposing the effects of Roman Catholic morality on private and personal character. You preface the document in question, a document false in many respects, distorted in almost all, and, while put forth as a whole statement of a case, in reality suppressing wilfully very much which would materially influence the narrative, and the reader's judgment of that narrative—you preface this by saying that you have hitherto purposely abstained from bringing forward, or alluding to, the individuals who have joined the Roman communion, partly on the ground that you could not get knowledge, of the accuracy of which you could be sure, and partly lest their names and number should seem to cast doubt over the claims of the Anglican church: for these reasons you would not, as you say, "drag them before the public." It appears, however, that one only of those reasons is really valid in your own estimation. So long as acts may legitimately tell against the Anglican claims, and so long only, persons are not to be dragged before the public; but the moment they may be so colored as to seem to tell the other way, then it matters not whether there be any assurance that the knowledge is accurate, it matters not of how personal a nature they may be, it matters not in what form they are published, or how they may injure the reputation of another,—only let it be a weapon against Rome, only let it, with all its uninvestigated inaccuracies be likely to keep others from joining her communion, and a statement is published without any mention to whom it is addressed, or whence it is taken, or whether important and dishonest suppressions have been made by Mr. Pitts, or the person whom he addressed, or the editor of the paper who thus vaguely puts it forward. The end sanctifies the means; and Anglican morality is to stand out in relief against Tridentine morality!

With regard to the facts of the case, so very many of them are inaccurate, not to say wilfully false, and so many have a false interpretation put upon them, that it is hard to know how to go through them without occupying too much of your space. For instance, it was Italian which I offered to teach Mr. Pitts' son, and not Latin; and consequently the sinister motive imputed to me was out of the question. Six or eights months before my own submission to the Catholic church, and when I felt no disquietude at all about remaining in the Anglican communion, I had, with some difficulty, dissuaded William Pitts and one of my own parishioners from joining the church of Rome, which they had an ardent desire to do. This fact startled me, as showing the conclusions which simpler and purer minds readily drew from those doctrines which I was then teaching, *and which were to the letter those maintained in your paper;* but I prevented the step which the two young men were then contemplating. Five or six weeks before my own conversion, and when I little thought that it was inevitable, or so near, I told W. and J. Pitts that I thought they had better not receive any further religious direction from me, as I felt great and growing doubts in favor of the Roman church. They replied that they also were drawn in the same

way, and wished to go on with me as usual; neither could I, consistently with what *you* would deem my duty as a confessor, act otherwise, or name the subject to their father. In answer to Mr. Pitts' letter of November 26, I addressed another one to him from Benefield rectory, which is suppressed, and the suppression of which I can not but consider as unfair, especially after the effect which, according to her son's report, it had upon their mother. When Mr. Pitts came to me at Birmingham on the 10th of December, I had not the least notion that his sons had left home, or where they were: and when I told him that I should harbor them if they came to me, and, though I would not conceal them from him, yet I would not *volunteer* any information on the subject by letter, I gave him my reason for this, which was—that, as he said he would not allow them the exercise of their religion, I should feel it on my conscience if I contributed in any way beyond what the law required, to hindering them from having access to the means of grace. Mr. Pitts answered that, under my circumstances, and with my belief, he did not see how he could act otherwise himself. Mr. Pitts scruples not to say that I gave his sons a sovereign to enable them to make their escape; to this not altogether charitable imputation, I reply that the money was given to the boys at Elton, *before I knew or thought* that I was going to leave the Anglican establishment, and was given them for charitable purposes, as they had no pocket money, to contribute at the weekly communion, and often wished to relieve beggars. Again, Mr. Pitts says that I got to hear that he was going to try what the law would do for him. This is *untrue;* I never heard any thing about it till I heard he *had* been to the magistrates, who had answered him that they could not interfere in matters of religion, and this he himself reported to the people at the tavern where he was staying. On Sunday evening Mr. Pitts came himself to the palace, and asked the servant to get him leave to go into the organ gallery in the cathedral during vespers. *I never sent for him;* but when the servant told me he was there, I sent him word that, if he wished to see me, I would see him at any time he chose. He fixed Monday morning. I told the servant to tell him he would, I was sure, be happier if he saw me that night; and he came to me after church. He spent great part of Monday in Birmingham with me. He expressed a wish to see the palace and cathedral. He told me that he was much pained to find that a report had gone abroad that he had treated his sons cruelly (their act giving people a natural ground for so thinking), and begged I would contradict it. At the convent at Handsworth he gave some alms to the superioress, so pleased was he with what he had seen; he entered freely into discussion about the Catholic doctrines; told me that he had nearly been a Catholic himself when about the same age as his sons; however, he had joined the Methodists instead, and then quarreling with them, returned to the establishment about two years ago. He promised to read "Milner's End of Controversy," and left me with some hope that he would himself embrace the Catholic faith. His sons wishing to stay over Sunday, I wrote to him, asking his leave for this, saying, I thought it was best for both parties that the annoyance of another Sunday at home should not come till he had prayed a little more about the matter; but I told him they should return immediately if he wished. I also begged him to come to Birmingham, and go home with them; that his spending his Sunday with them would be the best answer to the report of his cruelty, and that I would most gladly bear the expense of his journey. He was from home, and I got no answer to this, and so kept the boys. He came on Sunday night, and returned with his sons on the Monday. Nothing could be kinder than his demeanor and language to myself at that time; and since his second visit to Birmingham he wrote me a letter, questioning me as to how far I had the inward witness of election, and the like, ending by saying that he loved me "as his own brother." Now, sir, if my statement be true, and I call God to witness to it, what becomes of that paragraph of his—"It was rumored" to "respecting the letter?" It is the most false misrepresentation which could be conceived. I gave him two sovereigns when we parted to pay his own expenses and his boys' fares home.

Conversions.—Mr. O'Lear, of Blackbog, abjured Protestantism on the 8th, at the chapel of Windgap, and was received into the church.

Miss Bridges, eldest daughter of Matthew Bridges, Esq., of Aldershot manor, Surrey, was received into the Catholic church on Ash Wednesday, at Prior Park.—*Tablet.*

A supplement to the *Liverpool Mercury* of the 4th inst., the day of the Caledonia's sailing,

contains, we understand, the conversion of a Protestant clergyman of Liverpool to the Catholic church. We regret being unable to state his name, as our informant has not communicated it, and we have not ourselves seen a copy of the *Liverpool Mercury* of the date mentioned. *Freeman's Jour.*

IRELAND.—*Coercion.*—The following letter, addressed to the Earl St. German, presents the Irish coercion bill in its true colors, and we are sure will find a cordial response in the heart of every lover of justice.

"My Lord: What morbid spirit of cruelty and mischief has entered your distracted brain, and urged you on to propose a measure that will rouse up all Ireland in indignation, and expose England to danger indescribable?

"Ireland, faint and bleeding under our misrule, asks for a little balm to soothe her sorrows, and you offer her a handful of rue. She uncovers her festering wounds, and you pour vitriol into them instead of oil. She humbly craves a part of that freedom which has been given to the West Indian slave, and you haughtily point to the prison and the gibbet.

"Is it not enough, my lord, to have laid her noble monasteries in ruins?—to have seized upon all her valuable church property?—to have alienated her charitable funds, and given them up for the private use of the members of your heretical church by law established?

"Is it not enough, my lord, to have crushed poor Ireland to the ground for three centuries, by a succession of penal laws, the very mention of which makes human nature shudder,—and, in our own times, to have deprived her of her parliament, by frauds and bribes degrading to the character of civilized man?

"One would have hoped, my lord, that these appalling acts of iniquity on our part would have been enough to satisfy the demon of cruelty in its very worst form. But no. In the year of grace, 1846, Ireland must receive, from the hand of her insatiate oppressor, a coercion bill,—most degrading, most galling, and most undeserved.

"My lord, if pity for our poor prostrate emerald sister can not find a corner in your flinty heart, let us see if self-interest at least will not be able to mollify its hardened texture.

"Cast your eye, my lord, on Oregon. Perhaps the day is not far off when Hibernia's bayonet may be of the utmost value to you.

"Look to the east, my lord,—another such victory as that which has lately been obtained may make a modern Pyrrhus shake his head, and despair of future laurels.

"Look, my lord, at our factories, those dens, according to Lord Ashley's exposure in 1843, of misery, slavery, desolation, and immorality. And when, my lord, you contemplate the arrival of a day which may throw out of employment the incarcerated thousands whom 'strong necessity's supreme command' now forces to sacrifice their every comfort, pleasure, and amusement, to the merciless god of trade—call to your mind that, when the locusts of Africa can find no more herbage in their native haunts, they come to Europe for a new supply, and worry all before them.

"And should these distant storms of apprehended danger ever burst upon this country, will Ireland, alienated from us by former misrule, and now smarting under the sting of a degrading coercion bill,—will Ireland, I ask, advance to help her sister in the hour of need?—will she, with a forgiveness worthy the noble nature of her valiant sons, return us help for our plunder,—affection for our cruelty,—friendship for our hatred,—and cordiality for our disdain?

"My lord, I, as an Englishman, protest against your unnecessary bill. 'Non defensoribus istis, tempus eget.' I call loudly upon my fellow countrymen to denounce with heart and soul a bill,—insulting in its composition, tyrannical in its bearings,—uncalled for by circumstances, and fraught with more than Vesuvian mischief. It is bad in theory, and will be worse in practice. It is wicked and infamous throughout its whole extent. It is a truly Pandemonian act, and ought to be consigned without loss of time to the last suffocating embrace of the common hangman.

"In a concluding word, my lord, be wise in time. Ireland is already reduced to one vast waste of wretchedness and wo. There is no prospect of plunder before you, or pressure from danger behind you. There are no laurels on your right hand, or treasures on your left. PASS NOT THEN THE RUBICON. I have the honor to be, my lord, your obedient humble servant, CHARLES WATERTON.

"Walton Hall, March 11, 1846."

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.—*Provincial Council.—Circular.*—In order that the clergy and laity of the archdiocess of Baltimore may the more effectually invoke the favor of heaven on the proceedings of the approaching Provincial Council, the following directions will be observed—commencing on Low Sunday:

1. The pastors of the different congregations will, on the three Sundays immediately preceding, publish, in their respective churches, the opening of the council, which is to take place on the fourth Sunday after Easter.

2. They will add the collect *de Spiritu Sancto* at mass every day till the conclusion of the council.

3. They will on every Thursday, when consistent with the rubrics, say the mass *de Spiritu Sancto.*

4. They will exhort the faithful to go to holy communion at least on the Sunday before the opening of the council.

5. Communities of religious ladies will offer

a general communion on four successive Thursdays, commencing on the Thursday in the first week after Lent.

† SAMUEL, *Archbishop of Baltimore.*
Given at Baltimore on the 31*st of March*, 1846.

Taking the Veil.—On the 14th of April Miss Martha Brien, of Georgetown, D. C., and Mrs. Annie Maria Fulton, received the white veil at the Visitation Convent in Georgetown at the hands of the Mt. Rev. Archbishop, the former assuming the name of Sister Mary Paul, and the latter that of Sister Olympia. The black veil was conferred, on the same occasion, on Sisters Mary Susanna Mubrany and Simeon Rohboch.

Spiritual Retreat.—The exercises of a spiritual retreat for the laity were commenced in the cathedral, on Passion Sunday, 29th of March, and were conducted by Father McElroy with his usual energy and success. The spacious edifice was crowded daily with devout and attentive listeners to his practical instructions and eloquent appeals, who assembled from every part of the city to ejoy the advantages of the retreat. Twelve clergymen were constantly employed in the confessional, and yet did they not suffice for the accommodation of all who desired to approach the sacraments. A very large number presented themselves at the holy table during the week, and particularly on the last day of the retreat. The exercises were closed by a fervent exhortation from the Mt. Rev. Archbishop, who at the same time granted the papal benediction.

Tribute to the Dead.—At a meeting of the teachers of St. Peter's Sunday school, held in the basement of St. Peter's church, on Sunday afternoon, the 19th inst., it was

Resolved, That the members of this Association have received with deep regret the announcement of the death of JOSEPH A. SAWYER.

Resolved, That as during his life we witnessed in him and were edified by, the practice of all the virtues that can dignify a Christian or ennoble a man, so the remembrance of his many excellent qualities inspires us to follow the bright example he has left us, as the best means of honoring his memory.

Resolved, That to the zeal, piety and perseverance of the deceased are the Catholic community, in the opinion of the members of this association, in a great measure indebted for the existence at this day of the Sunday school with which they are connected; and that by his death the poor have lost a benefactor, the Sunday school cause its most zealous advocate, and themselves a devoted friend.

Resolved, That the relatives of the deceased have the unfeigned condolence of the members of this association for the sad bereavement with which it has pleased an all-wise Providence to visit them.

Resolved, That these resolutions be published in the Baltimore Sun, and in the United States Catholic Magazine.

JOSEPH A. KEENAN, Chairman.
J. CASEY BARRY, Jr., Sec'y.

St. Patrick's church, F street.—A spiritual retreat, under the direction of the Rev. Father McElroy, was commenced in this church on Monday morning, the 27th instant, and will terminate on Sunday next, May 3. The hours of service in the morning are from 5½ to 7½ o'clock, and from 11 to 12 o'clock; in the evening from 3½ to 5 o'clock, and from 7 to 9 o'clock.—*Nat. In.*

DIOCESS OF PHILADELPHIA.—*St. Augustine's Church.*—Our readers remember that after the corporation of St. Augustine's church had filed their claim for indemnity, in consequence of the losses sustained by the riots of 1844, the county commissioners protested against their right of indemnification, by questioning the existence of the corporation of St. Augustine's church. From the correspondence of the *Freeman's Journal* it appears that the case is progressing slowly. The writer says:

"The St. Augustine's church case has progressed one step farther. The counsel for the church have filed a plea, or answer, to the famous suggestion of the county lawyer. This plea includes the charter of the church under the seal of the state, and bears the name of Judge McKeon. It forms a complete answer to the '*quo warranto*' which denied the existence of a charter altogether."

DIOCESS OF NEW YORK.—*St. John's College.*—The bill for the incorporation of St. John's college, we are pleased to announce, has now passed both branches of the legislature, a circumstance which will not fail to give a farther impulse to the prosperity which has already, in so remarkable a degree, distinguished the institution. The thanks of the Catholic community are due to Mr. Develin, of the assembly, who zealously exerted himself to promote the passage of the bill, thus enhancing the favorable estimation which we had previously formed of his character.—*Freeman's Journal.*

Dr. Hughes.—This distinguished prelate returned to the United States in the *Caledonia*, and will assist at the provincial council.

Retreat at Buffalo.—Dear Sir: I had an opportunity of being present last week at a spiritual retreat for the German Catholics at Buffalo, N. Y. In that place a large number of Germans are settled, principally Catholics. The Rev. Father Redemptorists have lately erected a church there under the invocation of the B. Virgin. Several missionaries belonging to this order, from Philadelphia, Baltimore, Pittsburg, and Rochester, met at Buffalo and gave a retreat, which lasted two weeks, during which time the confessional was occupied from five o'clock in the morning until seven, and sometimes eleven o'clock in the evening; upwards of two thousand general confessions were heard, and several extraordinary conversions. The number who approached the communion was so great as to prolong its administration until six o'clock in the evening. The country, for twenty or thirty miles, contributed to swell the concourse that was in daily attendance, as well as many from Canada; and what was still more pleasing to the missionaries, was the unusually large number of young men present during the exercises, who returned to their homes imbued with a spirit of fervent piety that will be cherished as an evidence of their reconciliation with their God and fellow-man. At the termination of the exercises it was found necessary that the missionaries should tarry another week, for the purpose of preparing the number remaining that still desired to approach the communion. Thus it was my happiness to witness the first spiritual retreat of the Redemptorists.—*Correspondent of Catholic Herald.*

Diocess of Boston.—*Bishop Fenwick.*—We regret to state that the health of our beloved bishop has undergone no improvement.

Boston Pilot.

Mount Benedict.—We hear that over *seventy thousand dollars* have recently been offered for Mount Benedict, the site of the late Catholic nunnery in Somerville. The original cost to the Catholic bishop and associates, we believe, was *six thousand dollars.* The reply to the offer, as we are told, was that they sometimes buy, but never sell such property.—*Charleston Aurora.*

Diocess of Charleston.—*Episcopal Visitation.*—We learn from the *Miscellany* that the Rt. Rev. Dr. Reynolds has been recently occupied in visiting several portions of his extensive diocess. During his absence from Charleston he preached frequently, at Edgefield, Aiken, and other places, and administered the sacrament of confirmation at Barnwell.

Diocess of New Orleans.—*Visitation.*—On the 30th of March the Rt. Rev. Dr. Blanc returned to New Orleans, after having visited several portions of his diocess. Confirmation was administered in the parish of Iberville, at St. Gabriel's church, to forty-three persons; at St. Raphael's, to forty; in the parish of E. Baton Rouge, at St. Joseph's, to forty-nine; in the parish of W. Baton Rouge, at St. John the Baptist's, to forty-seven; in the parish of Avoyelles, at St. Paul's, to eighty; in the parish of Natchitoches, at St. John the Baptist's, to sixteen; at St. Francis of Assissium's, to fifty-five; at St. Augustin's, to thirty-seven: total number confirmed, 367.

Arrival.—Rev. Mr. Priour, of this diocess, has recently returned from France, accompanied by the Rev. Mr. Brin, and a seminarian, who are destined for the missions of Louisiana.

Prop. Cathol.

New Churches.—The bishop's new church in Conde street is in a fair way of being finished soon; it is a neat, comfortable building, and will be finished at moderate expense. There is a handsome dwelling erecting for the use of the clergy, scooped out of the small space next to St. Patrick's church. This was long wanted; but it is better to have any place as a residence for the clergymen, near the church, without rent, than to have them looking for a home, and perhaps be unable to obtain one. There is another new church, (St. Joseph's,) nearly opposite Charity hospital, to be commenced very soon.—*Freeman's Journal.*

Ordination.—On Saturday, April 11th, the Rt. Rev. Bishop Blanc conferred the holy order of subdeacon on the Rev. Messrs. Wm. Mearns, of Ireland, Charles Truyens of Belgium, and Adrian Vanhulet of Holland, all members of the Society of Jesus, and professors of the college of Grand Coteau. On Sunday, the 12th, the same reverend gentlemen were ordained deacons, and on Monday 13th, they received the holy order of priesthood.—*Prop. Cath.*

Spiritual Retreat.—A spiritual retreat was opened in the cathedral of New Orleans in Easter week, and continued to the 23d of April. The retreat at the cathedral was conducted by the Rev. P. Glaizal, vice president of the university of St. Louis. It was attended, morning and evening, by a numerous and respectable auditory, who appeared deeply impressed by the unction and force of the reverend father's eloquence.—*Ib.*

On the 19th a retreat will be given by Rev. Dr. Perche, at Donaldsonville, for the spiritual benefit of the Catholics of that parish.—*Ib.*

Diocess of Pittsburg.—On Tuesday, the 14th of March, at McKeesport, the corner stone of a new church, under the invocation of St. Peter, was laid by the bishop. Rev. Messrs. Deane, O'Meally, Miller, and Brenner, assisted at the ceremony. A sermon in English was preached by the bishop, and one in German by Rev. F. Brenner.—*Pittsb. Cath.*

Diocess of Cincinnati.—*New Churches.* We are happy to be able to state that two most eligible sites for new churches have been secured by the Roman Catholic Germans of this city. One is at the corner of Laurel and Linn streets, ninety-six by two hundred feet, and another on Congress street. The former cost about six thousand dollars, and the latter nearly double that amount. The eastern and western portions of the city will thus be accommodated, and the thousands that can not obtain admission into the crowded churches already built will be enabled to assist at the divine sacrifice and religious instruction, and enjoy the consolation of our holy faith, and delightful festivals. School-houses, which are also much wanted in the above named districts, will be erected with as little delay as possible.—*Cincinnati Telegraph.*

Diocess of Vincennes.—*Richmond, Indiana.*—On the 30th of March the corner-stone of a Catholic church was laid by the Rev. Vincent Bacquelin, assisted by the Rev. Daniel Molony, in the above mentioned place. A large number of citizens repaired to the spot to witness a ceremony quite novel in this section of the country; they were addressed by the Rev. D. Molony, who, in an eloquent and logical discourse, demonstrated the necessary existence of the Christian sacrifice. Richmond is the largest town in Wayne county, and the healthiest in the state of Indiana. The church will bear the name of St. Vincent.—*N. York Freeman's Journal.*

Diocess of St. Louis.—*Retreat.*—A spiritual retreat, for the faithful of St. Louis, terminated on the 29th of March, after having continued two weeks under the direction of Father Larkin, S. J. About seven hundred persons approached the holy communion during the first week, and an equal number were expected to perform that duty in the week following. The *Cath. News Letter*, of March 28th, says:

"Last Sunday five converts were baptized, in the church of St. Francis Xavier, all of them being adults. Among the number was a venerable old man, a native of England, whose conduct exhibits one of the most beautiful exemplifications of genuine Catholicity we have ever known. He was more than seventy years of age, had been for many years a member of the national church, and had served in the army against the Irish, in what is called the rebellion of '98. He had fought at Vinegar Hill, where his hands were deeply stained with the blood of his fellow man.

"When he came forward to be baptized, he begged that some Irishman might stand for his sponsor, observing that, as he had fought against the Irish people, and against their religion, being now, by the mercy of God, converted to that faith in which they had always persevered, he wished to offer the only atonement, besides repentance, it was in his power to do, by a public testimony of his love for a nation whom early bigotry had taught him to hate. He now realized the value of a *universal* faith, and *universal* love. He could not be a *Catholic* without loving his neighbor as himself."—*N. Letter.*

Conversion of the Rev. Mr. Hewitt.—It has been currently rumored in this part of the country, and even positively stated by a portion of the Protestant press, that the Rev. N. A. Hewitt, a deacon of the Episcopal church in Maryland, has embraced the Catholic faith. This event, if true, is but one of the many happy transitions from error to orthodoxy, that have always, but more especially within a few years past, been witnessed to the abundant joy of the Spouse of Christ, and afforded still brighter evidence of the fact that the march of Catholicity is onward. Mr. Hewitt, it appears, is a gentleman of excellent talents, of an amiable disposition and irreproachable demeanor, and had endeared himself, by these qualities, to all who knew him. If he has become a member of the true church, we have therefore reason to thank God, not only for the security which he himself has found in reference to the great affair of salvation, but for the advantages which may accrue to the good cause from the influence of his virtues and abilities. We refer to his conver-

sion, however, more particularly with a view to notice the tone and spirit in which the Protestant press allûdes to such defections from heterodoxy. It is impossible to glance over the pages of these periodicals, without perceiving the uneasiness, the embarrassment and the mortification which the triumphs of Catholicity produce among some men, whose principles should lead them to contemplate such changes at least with indifference. The members of the low church party, although pained by the numerous accessions to Catholic truth, are yet consoled by the reflection that every *perversion to* Romanism, as they call it, of their Tractarian brethren, is so much riddance from a pestilential leaven that is deeply and powerfully at work among them, and they would prefer, for the sake of defining their truly Protestant position, that the Tractarian body should at once develop its ultimate tendencies and pass over to the ancient church. But the Puseyites themselves, in many instances, cling to their Protestant mother, and yet affect relationship with a parent whose ideal is conjured up in their fancies, and supposed to be realized among them, but whose real existence is found only in the pale of Catholicity; and hence the sore wound which the frequent conversions to the Catholic church have opened among them: hence the bitterness with which they assail the conduct of those who abandon their ranks. They would have it believed that their sect, born, fostered and grown up in resistance to the established authority of the Christian church, is a fit parent to command obedience, and is capable of affording that security to the mind which can follow only from submission to a divinely appointed teaching. With the grace of God, however, many of our Episcopalian brethren discover that this is a mere delusion, that the Anglican church having herself, in the sixteenth century, set a notorious example of apostacy from the church spread throughout the world, and openly resisted the spiritual authority universally recognised, should rather return to the paths of humble obedience than arrogate to itself, without commission, the prerogative of directing the consciences of men. This is the fact which is becoming daily more and more obvious to minds that are sincerely and diligently engaged in the investigation of religious truth. They discover this, as well as the consequence that follows from it, the obligation of returning to the communion of the Catholic church; and, what is more important for them, they have the moral courage to acknowledge it; but no sooner do they take the step which transfers them from error to truth, which rescues them from the trammels of doubt and uncertainty, and makes them enjoy the liberty of the children of God; no sooner is all this than the storm of persecution bursts over their heads. If they were good men before, now they are bad men. If before they were of sound mind, now there can be no doubt of their insanity. We might adduce many instances of this unjust and uproarious opposition to the conscientious course of those who embrace Catholicity; but the following extract from the April number of the *True Catholic* of Baltimore, will suffice as a specimen of the modest bearing with which certain organs of Protestantism put forth its claims, and of the temperate language in which they allude to those who have honestly exercised the right which itself authorized them to exercise.

"The Rev. N. A. Hewitt, a deacon of this diocess, has determined on uniting himself to the Romish schism, and will, we have strong reasons for believing, have consummated his sin before our next number appears. Mr. Hewitt had been a resident of our city and its neighborhood for about two years and a half, when the approach of the just departing winter drove him southward, in hopes of protracting his life, which was threatened by a pulmonary consumption. During his stay among us we had occasional friendly intercourse with him, which circumstances, personal to ourselves, alone prevented from being more intimate. His amiable character, his piety and zeal for the church, endeared him to us, and we believe to all who knew him. In fact, he enjoyed to a great extent the respect of those who most widely differed from his theological views. That he was somewhat ultra in his attachment to forms and the symbolical parts of worship, we knew; but we supposed that this was to be accounted for by his youth, his imaginative temperament, and that want of a just balance which is so often observed in converts from dissent, and that advancing age and the study of sound church books would settle him upon the right basis. We knew, too, that he was much attached to Mr. Newman, in part, as we supposed, because it was through his writings, in some measure, that he became acquainted with the church. But we never suspected that his attachment to that gentleman, more than our own, could have survived the plain derelictions, not only of ecclesiastical, but of moral obligation, into which Mr. Newman has fallen. We parted from Mr. Hewitt, anticipating the worst results from his bodily disease, but without any suspicion of the far greater calamity which has overtaken him. We believe that all of his

friends here were in the same condition; none of us thought of his moving towards Romanism; the subject was never in our minds. A gentleman who saw him to the southward, within the current year, and conversed with him on the perversions of Messrs. Newman and Faber, supposed that they were to him subjects of deep regret. From what we hear of his own fall, it does not seem to have been more connected with the rational nature, or with any inquiry into the subject, than if he had had that which we consider the only sufficient excuse for deserting from the church to the idolatrous Romish schism, insanity. It seems to have been altogether an affair of fancies, frames, and feelings, not at all different in kind from those which appear so conspicuously in the popular religionism of the ultra Protestant world. We desire not to 'speak harshly of our brother's fall,' but we can not conceal from ourselves that Mr. Hewitt's sin is connected with circumstances of aggravation."*

This paragraph will strike the reader as presenting a two-fold aspect, the grave and the ludicrous. It is certainly a source of regret that men should allow themselves to be so far governed by their feelings as to be betrayed into the grossest mistatements, and it is equally amusing to witness the flourishing of hard names with which the writer assails the mighty church of eighteen hundred years. We have not the time, nor is it necessary, even for the comprehension of the most ordinary minds, to refute separately the false propositions which the *True Catholic* has here enounced. We have already, before quoting its objectionable remarks, furnished weapons for the complete annihilation of its positions. The history of the origin of Anglicanism will always afford a triumphant answer to all its clamorings against Catholicity. Of course when its writers talk of the "Romish schism," the "idolatrous Romish schism," the "sin" of those who conscientiously embrace the Catholic faith, these forms of expression may chime in very well with the rankness of bigotry, the violence of prejudice, or the emptiness of superficial minds: but they can inspire only contempt and disgust among those who have the capacity and disposition to take an enlightened view of religion, and who are not willing, for want of a better argument, to hurl a volley of bitter epithets against the Catholic church.

We have two questions, however, to propound to the writer in the *True Catholic:* one regarding Catholicity in general, the other having reference more particularly to Mr. Hewitt, and others who preceded him into the fold of truth. Our opponent distinctly asserts that he considers insanity "the only sufficient excuse for deserting from the church (Episcopalian) to the idolatrous Romish schism." Does the writer mean to say that they who have ever abandoned the Episcopal church, and gone over to the Catholic communion, were *either insane*, or *guilty in the sight of God?* Does he mean to affirm that an individual *can not be in his right senses*, if he think that he ought to prefer to the contractedness of Episcopalianism, a faith which has ever numbered and still numbers as its advocates by far the greater portion of the Christian world? Does he wish to assert that a man *must be criminal* before God if he leaves the Episcopalian body, by following that very conviction of reason which causes others to adhere to it? All this is plainly inferrible from our writer's proposition, and the only answer it requires, in our opinion, is to observe that the man who would put forth such glaring absurdities, in reference to the respective claims of Catholicity and Protestantism, does very little in the way of convincing the public either of his own mental sanity or purity of heart.

With respect to the abusive epithets employed by the writer, in alluding to the conversion of Mr. Hewitt, his conscience will tell him whether he has not "borne false witness" against his neighbor, in direct opposition to the commands of God. The case is simply this. A gentleman, of acknowledged talents and virtues, becomes convinced that for the salvation of his soul he ought to leave the Episcopal, and unite himself with the Catholic church, and there is every presumptive reason for believing that he is led to this step by a sense of duty. In the first place, in doing so, he is compelled to make sacrifices which are painful to flesh and blood. 2. He does merely what an innumerable multitude of others, incomparably his superiors in knowledge and talent, have done before him. 3. He has ever been acknowledged, by those who knew him, as a man of piety. Now, we ask, with what show of decency can a writer in the *True Catholic* denounce the act of this individual as a "*sin*," and intimate that his conversion was but "*an affair of fancies, frames, and feelings!*" How can the writer, consistently with the laws of justice and charity, thus publicly insinuate that Mr. Hewitt has knowingly and wilfully prevaricated? Has he forgotten the eighth precept of the decalogue?

* True Catholic, April, 1846.

If the adversaries of the true faith show their blindness and weakness on such occasions, they afford abundant cause for rejoicing to those who have had the courage to renounce the errors of the Protestant system. The divine Founder of Christianity assured his disciples that they would not be treated more leniently than himself. "If they have persecuted me, they will also persecute you." Sure enough: the Pharisees denounced him as "having a devil," because he wrought miracles in proof of his heavenly mission, and the Pharisees of modern times,—men who pompously affect to be all that truth and virtue can accomplish, denounce his disciples as hypocrites and madmen, because they enter a church which they conscientiously believe to be a sure guide to heaven. But Mr. Hewitt, if he has embraced the Catholic faith, has the consolation to know with Mr. Newman and thousands of others, who have followed his example, that "if there is a form of Christianity now in the world which is accused of gross superstition, . . a religion which is considered to address itself to the weak-minded and ignorant, to be supported by sophistry and imposture, . . to bear on its very surface signs of folly and falsehood so distinct that a glance suffices to judge of it, . . which is felt to be so simply bad that it may be calumniated at hazard and at pleasure, . . a religion such, that men look at a convert to it with a feeling which no other sect raises, except Judaism, Socialism or Mormonism, with curiosity, suspicion, fear, disgust, &c. &c., . . if there be such a religion, it is not unlike Christianity as that same world viewed it, when first it came forth from its divine Author."*

Illuminated Manuscripts.—We are pleased to learn that the three magnificent volumes of illuminated manuscripts, to which we have already called the attention of the public, are now in the possession of Mr. John Murphy, bookseller and printer, No. 178, Baltimore street, where they will be exhibited for the inspection of the curious. The beauty of these volumes almost defies description. They are each thirty inches long, by forty-eight wide, and contain upwards of two thousand fine paintings, flowers, landscapes, figures, &c. This splendid work, which consists of the various parts of the liturgy and canonical offices of the church, is supposed to be *five hundred* years old.

* Newman's *Essay on Development*, p. 115.

To Correspondents.—We acknowledge, with many thanks, the reception of a poetical article from the much admired pen of Moina, on infant baptism; also a prose contribution which undertakes to exhibit geologists at variance with revelation. Both will appear in our next number.

OBITUARY.

Died in Baltimore, on the 7th of April last, William Geo. Read, Esq., in the 46th year of his age. To our readers at home, and perhaps throughout the country at large, this announcement is not new. The sympathies of his brethren of the Baltimore bar, and the tributes of the daily press, have already spread abroad the mournful tidings of this distinguished gentleman's demise. Under such circumstances we might have remained silent, knowing that we can add nothing to those evidences of sorrow and respect which others have already so feelingly manifested. But while we regret, in common with our fellow citizens, the loss of this gentleman, as a learned, ardent, and exemplary citizen, we feel, in contemplating his religious character, that as Catholics we have suffered a special privation, and that a place has been made void in our church which it will be hard to fill.

Mr. Read was a native of South Carolina, and a graduate of one of our northern colleges. He was endowed with talents of the highest order, which he had improved by diligent study. Having qualified himself for the practice of the law, he gave early promise of great distinction in that profession. His first efforts at the bar indicated a vigorous and cultivated mind, and gave him at once a high position with his professional brethren. Had his health permitted, there is no doubt that he would have reached the front rank of his profession. But his spirit was too ardent, too full of honest impetuosity for the frail tenement that held it, and his feeble health obliged him to seek a life of comparative seclusion. Yet, though withdrawn from the strife of his profession, his eloquence was not entirely lost to the public. His voice was often heard in aid of his principles, political and religious, and the periodicals of the day were enriched with occasional contributions from his powerful pen.

It is in Mr. Read's religious character that the Catholic will always love to contemplate his memory. He had scarcely more than attained to the age of manhood, and had just

won for himself golden opinions, by his eloquent oration in behalf of the struggling Greeks, when, in spite of the flattery of friends, and the allurements of youth, he set himself down soberly to investigate the sufficiency of the Protestant religion, of which he was then a member. As we were told by the very reverend superior of St. Mary's seminary, who pronounced his funeral discourse, Mr. Read, in the early stages of his inquiries, applied to him for light upon the doctrines of the Catholic church. The writings of Bishop Burnet, up to the time of his conversion, had been a favorite study with Mr. Read, and he felt an especial pride in the productions of this author, as he traced his descent from him as one of his ancestral blood. However, the more he studied the works of Burnet, the more he became convinced that there was but one church, and that its characteristics could not be found in Protestant episcopacy. Such was the cause of his first inquiries into Catholicity, as we learned from the discourse of the reverend divine already alluded to. A long and patient investigation of Catholicity followed his interview with the superior of St. Mary's seminary, which ended in his conversion to the true faith. The clergyman, to whom he had first applied, warned him not to be too precipitate: "There are doctrines you may not yet have examined," said he; "give them also a consideration." "I can wait no longer," was the ardent reply; "I have been looking for my mother; I have found her; shall I then search among other faces before I embrace her?" The zeal and tenderness with which he clung to, and reverenced that mother, we all remember. The jeers and sneers of old associates could not check his fervor or piety. The frankness of his nature spurned all concealments, and therefore was he always a scrupulous and open observer of the minutest practices of piety, a zealous participant in all the devotions proposed for the adoption of the faithful. His edifying piety is a valuable legacy to the Catholics of Baltimore. His upright life and placid death are a cheering assurance to his bereaved and amiable family and many friends, that he is now in the enjoyment of those inestimable rewards which God has promised to those who love him. R. I. P.

[COMMUNICATED.]

Departed this life, on the 10th April, Miss Elizabeth Dougherty, in the 29th year of her age.

Her brief career through life was stamped with every characteristic excellence; with unobtrusive piety, in her was united a fervent zeal for the furtherance of the great design of her salvation—not ostentatious, but steady and composed, which none could appreciate but those who knew her.

Death and disease came to her as they come to all, but she met and overcame them with a smile. She perished by that fell destroyer of our race, consumption, after having lingered nearly five years; but she fell not unlamented. If pure piety ever shone in a human heart, it shone in hers; and her reliance on her heavenly Father enabled her to die with calmness and resignation. She has left her many virtues as a rich legacy to her devoted mother, sister, and friends. They have mourned in sorrow over her tomb, but they have the consoling reflection that she has gone to dwell with angels, where sorrow nor sickness can ever molest her again. Oh, may her weeping friends all meet her at the golden gate of heaven when time shall cease with them, no more to part while endless ages roll. Weep not, then, ye who loved her living, for she is happier in her blest abode. In the bosom of her God she now rejoices in redeeming love. In a little while you will all see her again where tears are never shed.

Weep not, fond, devoted mother;
Weep not, gentle sister, either;
Weep not friends, for she, in heaven,
Has now a crown of glory given.
A little while, and you shall meet;
Then, dear mother, 'twill be sweet
To clasp your child at the Lord's feet. L.

[COMMUNICATED.]

It is our unwelcome task to record the departure of one of the gentlest and purest spirits that adorned the society of this city. Mrs. Juliana Jenkins, wife of Edward Jenkins, and daughter of Basil S. Elder, breathed her last on Friday, the 27th of February, in the 35th year of her age, at Havana, whither her anxious husband had conveyed her in the hope of arresting, by change of climate, the progress of consumption, and of prolonging a life so precious, not only to him, and to her beloved and now bereft children and parents, but likewise to a large circle of relatives and friends. In speaking of the deceased we discard all attempt at eulogy; would that our pen could represent her as she was in truth, that others might be moved by the beauty of the picture to become like her, by imitating one of the most perfect models of all the Christian virtues. What she was as a daughter, as a wife, as a mother, as a sister, and a friend, let them who stood in those relations to her describe her. Alas! their overwhelming sorrow for the loss of her can give but a faint idea of her worth; their tongues and our pen would be alike impotent to do justice to her virtues and her worth.

As the tree grows, so it will fall; she died as she had lived, in peace with God and with all mankind; fortified with all the rites of the church, she met death not only with calmness, but with joy, and as in life she was conspicuous for the devotion of her musical talent to the praises of her Creator, so in her departure from it, her last utterance was the repetition of a hymn of supplication.

That she is now in the enjoyment of a never ending happiness, may justly be the confident trust, as it is the only consolation of those who mourn over so irreparable a loss. R. I. P.

We find the following in the *Propagateur Catholique* (New Orleans) of the 4th inst.

"Departed this life on Monday, 30th March, in this city, the Rev. M. D. O'Reilly, Catholic priest of the diocess of Natchez. This respectable ecclesiastic was a native of Ireland, and had been ordained priest in the United States, where for many years he exercised his ministry with great zeal and ability. In 1840, when the state of Mississippi was detached from the diocess of New Orleans and erected into a new diocess, the Rev. Mr. O'Reilly was charged with the care of the Vicksburg congregation, which from that period he continued to direct. His health, which the fatigues of the mission had considerably impaired, visibly declined in the course of the last year. A few months before his death he repaired to New Orleans, rather in hopes of obtaining medical aid than ultimate recovery, for he was not ignorant of his danger, and beheld the fast approach of death with calm resignation. Thus well prepared for the decisive moment on which he cheerfully dwelt in familiar conversation, supported by the strengthening rites of his holy religion, consoled by the assiduous attentions of his brethren, he calmly passed to a better life, without struggle or agony, on Monday, about 10 o'clock in the morning,—aged about fifty years. His obsequies were performed on Tuesday, attended by a numerous congregation of his Catholic friends and countrymen, who felt it no less a duty than a consolation to pay this last though sad tribute of respect and esteem to his memory."

The Rev. Mr. O'Reilly went through his ecclesiastical course in the seminary of St. John the Baptist, Charleston, under the late lamented bishop, and was by him ordained priest, in November, 1826. For many years he served on the missions in this city and the state of Georgia, and won and retained the respect of those who cultivated his acquaintance. His piety and zeal as a missioner were only equalled by his acquirements as a scholar; and whilst heartily devoted to the faithful discharge of his duty, under all circumstances, he was ever mindful of the manners of the gentleman, and the dignity of the priest. But, called from his labors, we hope that through the merits of his Saviour he enjoys his reward.—*U. S. Mis.*

At Salem, Mass., after a short illness, on Sunday, the 29th ult., the Rev. THOMAS J. O'FLAHERTY, aged 47 years.

The late Rev. Thomas J. O'Flaherty was born in Tralee in 1799—he came of a family ancient and distinguished in Irish history, was educated for the medical profession, and at a suitable age was sent to the medical schools of Dublin and the continent. He studied in Paris for some years, winning from its celebrated schools the scientific symbols awarded to superior talents and real genius. Admiring the constitution and destiny of the United States, he came hither to drink large drafts of its liberty. In the classic state of Virginia he practised as a successful physician, winning fame and friends. Subsequently he felt within his heart the call of God, and sought a mission in that church in which he had been brought up, and to whose faith he proudly owned an abiding fidelity. In 1829 he was ordained a priest of the faith in Boston, by the hands of Bishop Fenwick, amidst a congregation who ever after admired his vast abilities, and followed at least in wishes and efforts his bright examples. He was in successive years pastor of St. Mary's, Boston, and of Salem, Mass., to whose congregation he was endeared by a life of love and duty.—*Truth Tel.*

LITERARY NOTICES.

Speculations on Substance, its principles, æther and matter; time, space, motion; attraction, repulsion, &c. By Lemuel Lawrence Stewart, A. M., student of medicine. New York: E. Dunigan. 8vo. pp. 103.

A glance at this work will be quite sufficient to awaken a favorable impression of the author's mental abilities and philosophical research. His object, he tells us, has been "to show that all natural phenomena are proximately attributable to one and the same cause, to a universal principle of force, named æther, acting in different and variously modified ways; to generalize, as it were, the divided and apparently discordant branches of science." As the writer proposes most of his explanations rather in the spirit of inquiry than with a view to urge them as settled truths, they deserve a respectful consideration. As scientific speculations they may certainly compete with other speculations of the same kind. But we are opposed to all hypothetical science. We can not understand how truth in relation to the phenomena of the physical world can be elicited from purely fanciful suppositions. No matter how satisfactorily the processes of nature may be explained, according to assumed principles, it is always a question whether the explanation is admissible, because the grounds on which it rests are purely hypothetical. In the present case, were it even granted that Mr. Stewart has explained the phenomena of the material world, by supposing the existence of only two principles, *æther* and *matter*, and their various actions and modifications, does the explanation amount to demonstration? and if not, what service has it rendered to science? What has it superadded to the stock of real knowledge? Instead of explaining facts by ingenious theories, scientific men would serve the cause of learning much better by framing their theories strictly ac-

cording to the facts that have been ascertained. Speculation and theory have so far invaded the domain of knowledge in our times, that the word *science* has been nearly wrested from its legitimate sense, and been made to signify almost exclusively the fanciful explanations of philosophers. The cause of learning is very much injured in this way. Uncertainty usurps the place of truth; speculations are put forth as facts, and the whole basis of human knowledge is thus undermined. This is the great evil that springs from an inversion of the proper order in the pursuit of knowledge, not to speak of the strange abuse of terms which it tends to introduce. Our author, to succeed in his explanations, is obliged to distinguish *æther* from *matter*, as if æther were not matter. He speaks of a period when "the principle matter came into existence, in the universe, within æther!" He has a right, of course, to use words in any sense, if this be clearly defined; but the tendency of such theoretical efforts, it appears to us, is greatly to confuse, instead of enlightening the mind on subjects of natural philosophy. In our next number it will be shown that geologists have had no small share in this work of learned mystification.

Lives of the Saints, by the Rev. Alban Butler. Baltimore: Metropolitan press.

We have received Parts VIII and IX of this excellent publication, which is advancing very rapidly towards completion. We are pleased to learn that this enterprise, so useful to the Catholic community, has received that liberal patronage which it merits.

Davis's Modern Practical English Grammar, adapted to the American system of teaching. By Pardon Davis. Philadelphia: Uriah Hunt & Son. 12mo. pp. 175.

The author of this volume may have found it useful within the sphere of his professional labors; but we have not discovered any arrangement in his system of grammar which entitles it to preference as an elementary book for the use of young persons. On the contrary, it appears to us that the work is defective in point of arrangement, for the proof of which it will be sufficient to state that a chapter on *orthography* is given before the definition of grammar, which is then said to consist of four parts, *orthography*, *etymology*, &c. Numerous references are also marked with the letter (*a*), which are left without explanation.

Flowers of Piety, selected from approved sources. New York: E. Dunigan. 32mo. pp. 384.

This little volume is a perfect gem of its kind: comprehensive in its contents, beautifully printed, and adorned with eight splendid illuminations, and twelve very handsome engravings, which are mostly new plates. The illuminations are all from original designs by Chapman.

The Lives of the Saints, by the Rev. Alban Butler. New York: D. & J. Sadlier.

Parts IV and VII of this beautiful work have come to hand. What has become of the other numbers? Part IV contains a handsome engraving of St. Patrick, and the other is embellished with a fine illuminated title-page, and a picture of the Flight into Egypt. This last number commences volume IV, carrying the work down to the 16th of April.

The Christian Sanctified by the Lord's Prayer. Boston: Thomas Sweeny. 12mo. pp. 120.

This neatly executed volume is from the pen of Father Grou, whose writings abound with the most excellent and practical lessons of piety. His particular object in this work is to develop the meaning and spirit of that admirable prayer, which our Saviour has left us, and thus to aid the Christian in its profitable recitation.

The way of Salvation, in meditations for every day in the year, from the Italian of St. Liguori. By Rev. James Jones. Baltimore: F. Lucas. 18mo. pp. 409.

The book of meditations here presented to the public, from the press of Mr. Lucas, has deservedly acquired a high rank among the popular manuals of devotion at the present day. It consists of three parts, the first of which contains meditations on general subjects; the second, meditations for particular seasons and festivals, with several novenas; the third, rules of a Christian life, embracing various instructions, and exercises of piety, which will be found extremely useful. This edition is beautifully executed.

A Short Treatise on Prayer, adapted to all classes of Christians, from the Italian of St. Liguori. Baltimore: F. Lucas, Jr. 18mo. pp. 205.

The reader may judge of the worth of this volume from the importance which its sainted author himself attached to it. After enumerating various excellent works which he had given to the public, he observes: "but of all these works, I do not consider one more useful than this little book, which treats of prayer as a secure and necessary means of obtaining salvation and all graces necessary for it." The volume is very handsomely printed, with marginal borders and fancy chapter heads, which add considerably to its embellishment.

The Daily Exercise, consisting of Mass and Vespers, morning and evening prayers, hymns, &c. Baltimore: J. Murphy. 48mo. pp. 184.

This is a very neat and convenient prayer book for all persons, but particularly children, containing all the ordinary devotions in use among Christians, and a prayer for the use of children, which we have not seen in any other book.

The Wreath of Charity, a paper issued daily during the fair recently held in Baltimore for the benefit of St. Vincent's Male Orphan Asylum.

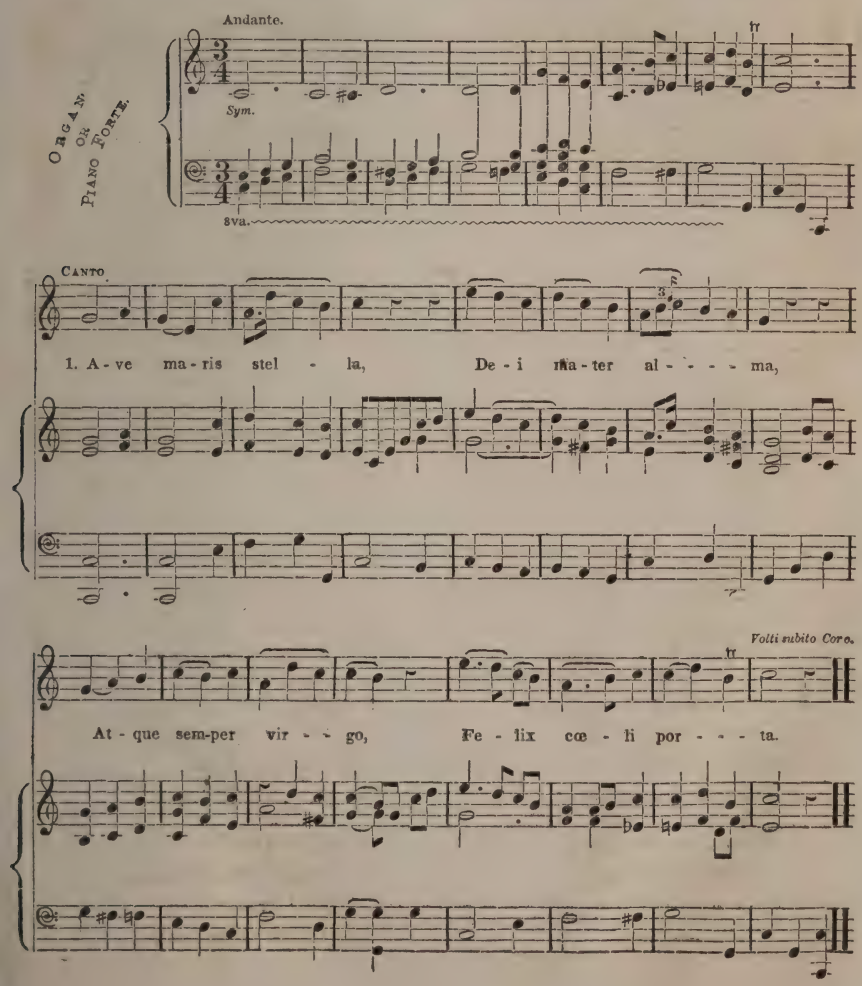
This publication had a short, but brilliant career, its pages having been enriched by the elegant contributions of Mrs. Dorsey, the editor, and other writers of distinguished literary abilities. We are pleased to learn that it was well patronised. The copies remaining on hand may be had at the Orphan Asylum, in Front street, and Mr. Murphy's book store.

Among other books on our table are *The Library of American Biography*, vol. IX, *Doway Bible*, &c., which will be noticed next month.

VESPER HYMN

TO THE

BLESSED VIRGIN MARY.



Chorus.

FIRST.

SECOND.

Ave Ma - ri - a, A - ve Ma - ri - a, A - ve Ma - ri - a, A - ve Ma - ri - a.

TENOR.

A - ve Ma - ri - a, A - ve Ma - ri - a, A - ve Ma - ri - a, A-ve Ma - ri - a.

BASS.

A - ve Ma - ri - a, A - ve Ma - ri - a, A - ve Ma - ri - a, A-ve Ma-ri - a.

f

ym.

mf

2. Sumens illud Ave,
Gabrielis ore,
Funda nos in pace,
Mutans Hevæ nomen.

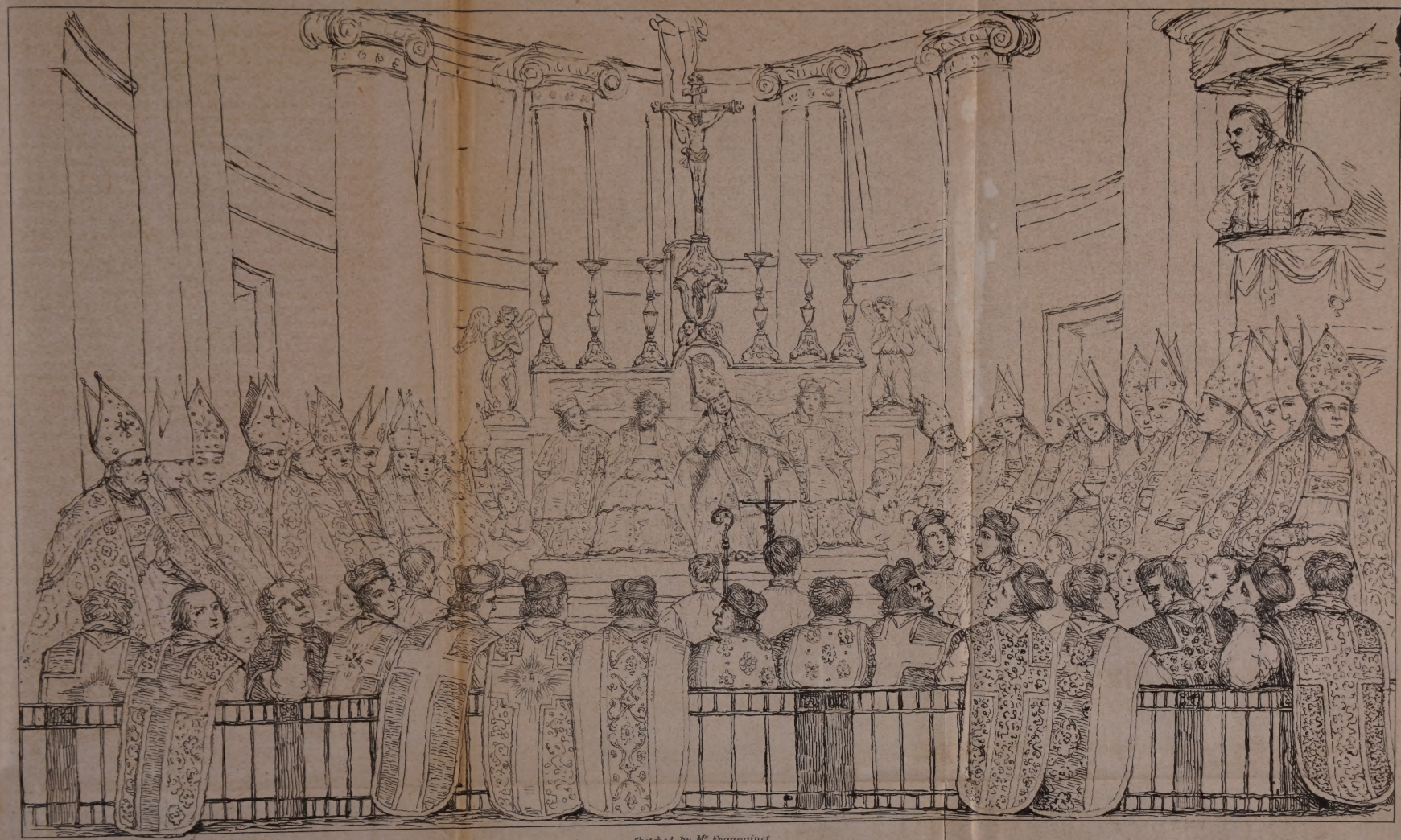
3. Solve vincla reis,
Profer lumen cæcis,
Mala nostra pelle
Bona cuncta posce.

4. Monstra te esse matrem,
Sumat per te preces,
Qui pro nobis natus,
Tulit esse tuus.

5. Virgo singularis,
Inter omnes mitis,
Nos culpis solutos,
Mites fac, et castos.

6. Vitam præsta puram,
Iter para tutum,
Ut videntes Jesum,
Semper collætemur.

7. Sit laus Deo Patri,
Summo Christo decus
Spiritui Sancto,
Tribus honor unus.



Sketched by Mr Franquinet

Sixth Provincial Council held in Baltimore May 1846.

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